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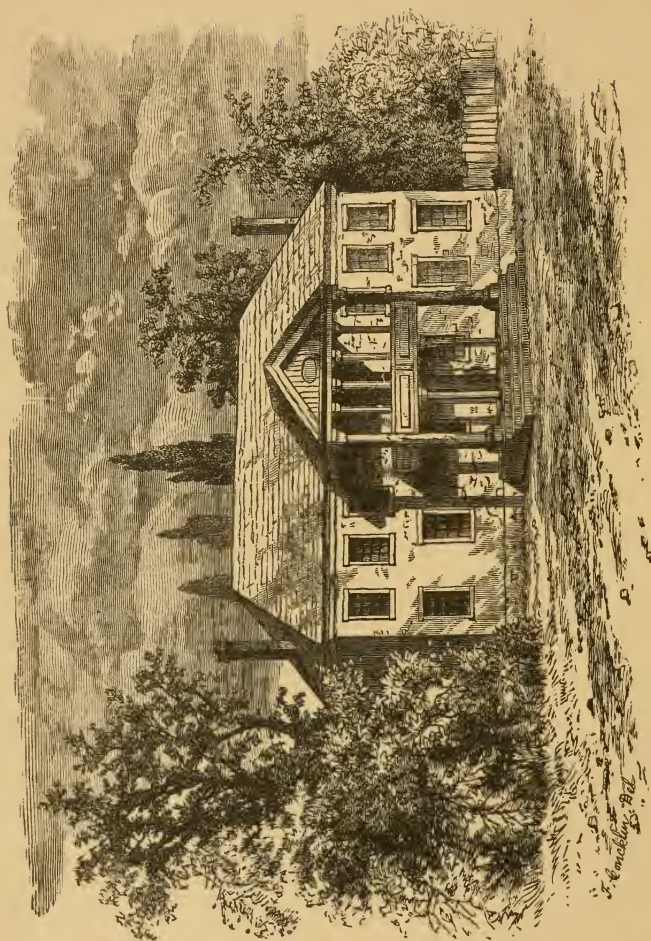
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UNITED STATES OF AMERICA.







OLD CAPITOL OF VIRGINIA.

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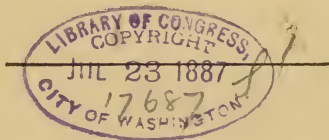
THE
COLONIZATION OF AMERICA

A BOOK FOR AMERICAN BOYS AND GIRLS

BY

ARTHUR GILMAN, M. A.,

AUTHOR OF A HISTORY OF THE AMERICAN PEOPLE, FIRST STEPS IN
ENGLISH LITERATURE, FIRST STEPS IN GENERAL HISTORY,
TALES OF THE PATHFINDERS, THE STORY OF
THE SARACENS, ETC.



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PREFACE.

THIS volume, like THE DISCOVERY AND EXPLORATION OF AMERICA, of which it is a continuation, is a study of the best authorities. It is intended to present to young readers the salient points in the story of the Colonization of the United States. It carries the narrative down to the time when the relations between the Americans and the mother-country were becoming "strained," and independence, though they little thought it, was not far off.

The same valued works that were used in preparing the former volume have served for this one; but in addition to those mentioned there, the History of Mr. George Bancroft has been constantly consulted, as well as more minute records of particular states, towns, and regions. Mr. Parkman's works have been of great service; and many books and papers issued by the Massachusetts Historical Society, the American Historical Association, and other societies of similar aim, have been used.

The writer is also under obligations to scholars who have made special studies of particular portions of the story, and have with generosity placed their time, their books,

and their rich stores of knowledge at his disposal. The "History of New England," by Mr. Palfrey, has been a constant resort for all matters connected with that region.

The author cannot sufficiently emphasize the desirability of training the young reader in the use of books of reference in connection with historical study. It is intended that the Explanations in the Index at the close of this volume shall lead to some familiarity with the process of investigation. The young reader who is awake to his study is not willing to be confined to words and expressions with which he is familiar, but wishes to go from one step to another. If he is taught to look up the meaning of the words he does not know, in the Dictionary or elsewhere, he will become more and more interested in his work, and at the same time his mind will be strengthened. It is hoped that teachers will encourage in their pupils the habit of investigating authorities and works of reference, so far as possible.

CAMBRIDGE, May, 1887.





CONTENTS.

CHAPTER	PAGE
I. NEW FRANCE	7
II. A NEW RELIGIOUS INFLUENCE	12
III. THE PILGRIMS FIND LIBERTY	17
IV. THE ENGLISH PURITANS MAKE A MOVE	22
V. AN IMPORTANT MEETING IN CAMBRIDGE, ENGLAND	26
VI. THE GREAT NEW ENGLAND EMIGRATION	29
VII. THE DUTCH CLAIM THE HUDSON RIVER	32
VIII. THE DUTCH DO NOT SUCCEED	35
IX. OTHER SETTLEMENTS DOT THE MAP	39
X. THE RUIN OF A GOOD KING'S PLAN	42
XI. A REFORMED PURITAN	46
XII. THE BALTIMORES BEGIN A NEW SORT OF COLONY	51
XIII. A FRIEND OF HARRY VANE	57
XIV. BEGINNING TO MOVE WEST FROM MASSACHUSETTS	61
XV. DAVENPORT'S HOUSE OF WISDOM	65
XVI. A UNION FOR DEFENSE	69
XVII. AN ARISTOCRATIC COLONY	73
XVIII. WHAT THE FRENCH WERE DOING	76
XIX. HOW SOME FRIENDS WERE TREATED	81

XX.	"KING" PHILIP OF MOUNT HOPE	84
XXI.	THE PEACEFUL FRIENDS IN PENNSYLVANIA . . .	87
XXII.	A LONG QUARREL ACROSS THE OCEAN	93
XXIII.	THE CHARTER OF MASSACHUSETTS IS TAKEN AWAY	99
XXIV.	HOW THE PEOPLE WERE GOVERNED	106
XXV.	ONE OF THE ROYAL GOVERNORS	110
XXVI.	ANDROS ANOTHER ROYAL GOVERNOR	114
XXVII.	WITCHES AND THEIR TROUBLES	120
XXVIII.	SHALL AMERICA BE FRENCH OR ENGLISH? . . .	124
XXIX.	SOME WAYS OF THE COLONISTS	130
XXX.	HOW THE COLONISTS LIVED	138
XXXI.	MORE ABOUT THE WAYS OF THE COLONISTS . . .	146
	EXPLANATORY INDEX	155





THE COLONIZATION OF AMERICA.

CHAPTER I.

NEW FRANCE.



WHILE the English were making vigorous movements toward founding plantations in America, the French did not forget that the name New France, or Acadie, was marked over vast regions on their maps of the continent. They remembered, too, that there were no settlements of their countrymen there. Now we are to see them try to change this state of things.

There was born in Spain, the year before Columbus made his great discovery, an enthusiastic and chivalric man who was destined to have a great influence over the fortunes of Acadie. He became

very zealous for the Catholic church as he grew up. You will find him mentioned in history as Ignatius Loyola, though he is sometimes called St. Ignatius.

When Ferdinand and Isabella had been long dead, this man formed a great scheme for renewing his church and converting "infidels," as he called all who were not members of it. It was just after Queen Elizabeth was born in England. Loyola established a society of men called now Jesuits, every one of whom was bound to obey his leader without asking questions. They were to go where he sent them, and to do what he told them to. In a few years this society became very strong, and you have little idea of the power that its leader had. Now we have come to the time when he was to use it in America.

Henry of Navarre, the fourth of his name, was king of France. He is called the Great, because the people esteem him as the most perfect Frenchman, statesman, and warrior. He had been a Protestant, but at the time of which I am speaking had become a Catholic, and had married a Catholic wife. We can imagine him looking over the map of America with the help of his wonderful minister the

Duke of Sully, and thinking that something ought to be done to fill up the great region that Cartier had taken possession of in the days of Francis the First, more than sixty years before. In consequence of some such consultation as this, privileges were granted by the king to certain of his subjects, and they sent out men and ships to buy furs from the natives.

This was in 1603. In that year Samuel de Champlain, who had been put at the head of a company, was sent out by one De Chaste to explore the country. De Chaste died before much could be done, and then similar privileges were given to another courtier named De Monts. When Champlain returned to France he found that Chaste was dead, and the next March he was on his way to Acadie again with De Monts. They established the first permanent settlement of Frenchmen in America at Port Royal, which is now called Annapolis.

Champlain became the father of colonization in Canada. He soon took advantage of the establishment of the society of Jesuits, and encouraged them to go with him, giving them all the opportunities they wished to preach to the Indians. This was

just what the Jesuits wanted, and they entered into the movement with the greatest imaginable enthusiasm. No dangers and no expenses were too great for them. They went among the Indians as friends; they lived with them, and in many ways strove to win them to the religion they professed. They paddled down the rivers in the Indian canoe; they rode over the vast prairies on horseback, or trudged through the wintry woods on foot; they were determined to brave every obstacle in carrying the cross of Christ all over the region that their king claimed.

No wonder they had great success. If you travel through Canada now, though it has been English so long, you will find churches that the Jesuits built, and you will hear the French language spoken by men, women, and children all around you. Does not this show that the French who went there first must have been very strong?

Six times did Champlain sail from France to America. He explored much of the New England coast; of course he tried, as every one did, to get through to China by going up the St. Lawrence. He founded Quebec; he fought with the Indians; he traded with them; and he planned a college to

train the young natives. The Jesuits were famous for their colleges. Champlain was devoted to his people, and did not much care for his own interests. He was followed by many other Frenchmen, who labored hard to make Acadie valuable to their country.





CHAPTER II.

A NEW RELIGIOUS INFLUENCE.



HERE was another religious movement that had a great influence upon America. I have told you that in the reign of Henry the Eighth the English became a Protestant people; but there were some among them who did not think it Protestant enough. They were called "Puritans," because they professed to wish to have the religion of the English made more "pure" than it was. They were still members of the Church of England and loved it very much.

There were some among them, however, who broke away from the Church of their childhood and were called "Separatists," because they thus separated themselves. This was in 1567. Men were punished in those days for not going to the parish

church; they were even hanged for giving tracts away; and these Separatists found life in England uncomfortable. They therefore decided to leave the country. This was a grave step to take. They became pilgrims, like those of whom I have told you who went to visit the Holy Places in Palestine.

Holland was the country that the Separatists chose for their new home, whenever they should leave England, because Protestants were allowed to do more as they pleased there, and because William Brewster, one of their chief men, had been there once with the English ambassador. When King James the First began to reign the Separatists thought they might perhaps be more comfortable in England; but they were disappointed. Some of them made an effort to get away the same year that Smith and the others sailed for Jamestown.

They did not succeed, for the king's officers caught them and put them in prison. They were let out, and the next year they tried again. Part of them got on board the ship then, but the women and children were stopped by officers on horseback, who dashed up at the last moment. It was a pitiful scene; there was weeping and crying on every side,

and quaking for cold. The magistrates finally allowed the poor creatures to go free; for they could not send them to their homes. They had no homes to go to, indeed. So they were allowed to go to Holland. There the families were united; and the children began to grow up at Amsterdam, in which city they came together.

Can you imagine the condition of this little group of English people living in the midst of a foreign nation? Not only was the nation foreign, but it was in a state of disturbance. There was more trouble than you would like to hear of; and after a while the Pilgrims thought that they must seek a home somewhere else. They first went from Amsterdam to Leyden, and then they thought of America. Could they go there? Might they not in that new land worship God as they pleased? Might they not even do something for the honor of England from which they had been driven out?

Twenty-seven years before this time, in 1581, a plan had been made in England for such an emigration of Separatists who had suffered for their faith. It had failed, but four persons who had set out on the voyage went from England to Amsterdam, and

the scheme was well known there at the time of the present discussion.

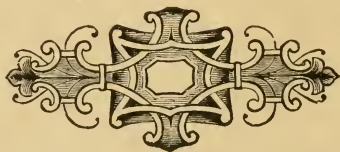
They thought long and carefully; they prayed and they wept alone and together. They thought of Guiana, that Sir Walter Raleigh had so highly spoken of; of Virginia, where some Englishmen had already gone; and they decided that Virginia was the place for them.

The Pilgrims got a patent from the Virginia Company, in 1619, and formed a little company of their own for the purpose of founding a colony. They were not going to get gold, and in this respect they differed from all who had sailed for America before them. They thought that religion was the greatest thing in the world, and they wanted to live in accordance with what they considered right. If any one went with them, he was to be obliged to do as they did. They had a little vessel called the *Speedwell*, and with much prayer, and joyful singing of psalms, they went on board.

On the 22d of July, 1620, they sailed away for Southampton, in the southern part of England, where they were to meet the *Mayflower*, another and larger ship. It was the fifth of August when

both vessels sailed for America ; but the smaller ship proved unworthy, and they all went to Plymouth for safety.

On the sixth of September the Mayflower set sail alone, with one hundred and two passengers, —men, women, and children. They were bound for some point near the Hudson River, within the limits of the Virginia Company. Navigation was not sure in those days, and the little ship saw land off the shores of Cape Cod, near the end of November. They were in the limits of New England, as the region had been named six years before, by John Smith.





CHAPTER III.

THE PILGRIMS FIND LIBERTY.



HE Pilgrims had come over the stormy ocean to find peace and liberty. They all felt alike in regard to religious matters, and they simply wished liberty to live according to their views. Just as we go into our houses to have peace and quiet, so they came to America to enjoy the same. They thought that they had shut out all who would be inclined to disturb them; it did not occur to them that anybody who did not hold their opinions would ever cross the ocean to interfere with their comfort.

As the waves had thrown the Pilgrims upon a coast that was not within the limits of the laws of the Virginia colony, and the patent they brought with them was of no use, they thought it important to

agree upon the rules that were to govern them before setting foot on shore. They therefore drew up a covenant that all signed. In it they bound themselves to obey such just laws as should be from time to time enacted for the regulation of the colony. It is the first case in modern times of the formation of a government by mutual agreement by men who had equal rights, as they established themselves in a new country. There was to be no king, no nobility, no bishop.

This solemn and important deed done, an exploring party was sent out, and on the twenty-first of December some of the Pilgrims landed on a certain rock at Plymouth. John Smith had given the spot its name. There they decided to start their town. It was a good place for the purpose. There was a fine harbor, a plenty of sand and clay for bricks, mortar, and pottery; sweet, fresh water abounded, and there was a hill on which a lookout and fort might be constructed. When Sunday came they all rested; but they were very careful to write down the fact that they did not rest on Christmas, because they thought that day was improperly honored by the Church that they had left behind.

Their first labor was to build a fort for their cannons, and a storehouse for the provisions. Then they laid out lots for the houses they were to live in. These were of logs, of course, and had oiled paper instead of panes of glass to let the light in. It was cold, as it usually is in winter in New England, and the settlers were much interrupted. While the building was going on many of the party made the Mayflower their home, and it was not until March of the following year that they had all left her. So many had died that by that time the party was reduced by half.

They suffered much from bad food, from cold, and from wintry storms. When we imagine the half-built cabins in the snow-drifts, and remember that, as it was winter, there was no fresh vegetable food to be had; and, as there was no other settlement near, that there was no person to give any help, it does not seem strange that the deaths were as many as one every three days.

Besides all the actual troubles, there must have been a constant fear lest the Indians, whose fires they had seen on the hills, should come stealthily upon them, and perhaps destroy them all. It was

a situation that called for all the strength of the stoutest hearts. The Pilgrims were equal to the demand. They had made up their minds that their work was an important one, and had said before they left Holland, that all great and worthy actions are beset with dangers, and that strong hearts and much courage would be needed to meet the dangers, and to perform the great acts.

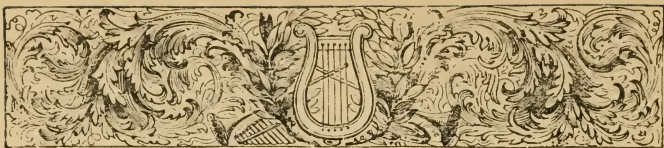
By the time the Mayflower was empty of its passengers fair weather had come, and the Pilgrims were cheered by the sweet singing of birds in the woods. Then the Indians first appeared. They had stolen some tools from the settlement before, but none of them had been seen. It must have been an exciting moment when the first brown man came into the hamlet one warm morning!

Did he come in peace? His first word showed that all was well. He exclaimed, in broken English, "Welcome!" It must have been a welcome indeed to the Pilgrims! Miles Standish, who had been chosen captain of the men who were able to form themselves into a military band, was ready to protect all the others from attacks; but it was not necessary, for the Indians were friendly, and remained so for

more than fifty years. They taught the settlers how to plant corn, and helped them in other ways.

The government was managed by all the voters. They were called freemen. They all met and made choice of a governor (who was fined if he would not serve), and a few others who were his advisers, or Council. It was very simple. A democracy, it is called; or government by the people, because *demos*, in Greek, means the people.





CHAPTER IV.

THE ENGLISH PURITANS MAKE A MOVE.



LL through the reign of James the First there was a controversy between him and his people, or the representatives of his people. He thought that as king he was a ruler directly ordained by God, just as the Bible told him king Saul had been in ancient times. The people began to think, on the contrary, that a king was a person to look after their rights and to protect them,—that he was in some sort their servant. King James said that the “Puritans and Novelists” were sects that ought not to be allowed to exist in a well-governed land. By “Novelists” he meant persons who preached “novel” or new doctrines, such as those that he hated.

We have seen that as time went on some of the Puritans left the Church of their king because they were not able to agree with it. Most of them did not go out; and when James died and his son Charles the First came to the throne (in 1625) they opposed him as strongly as they had his father. After a while they put him to death, because he wished to govern them without the help of the men whom they had sent to London to Parliament to express their wishes.

Meanwhile, before James died some shipowners of the County of Dorset, which is situated on the English Channel just east of Devonshire in which Plymouth lies, formed themselves into a body called "the Dorchester Adventurers," under the direction of the Rev. John White, rector of Trinity Church at Dorchester, for the purpose of making a settlement in New England. Mr. White wanted a place where those who went to America might have a good home, and be provided for, not only with supplies obtained by farming and hunting, but also with religious influences. The Adventurers bought a tract on Cape Ann in 1622, and the next year sent over a few persons to pass the winter there. Gloucester stands

on the spot they chose. Nothing went well, however, and the settlement was removed to Naumkeag, about fifteen miles to the southwest.

In 1628 another step was taken. The Council for New England made a grant to John Endicott and others of a tract included between lines drawn from points three miles north of the Merrimac and three miles south of the Charles River, from the Atlantic to the South Sea, as the Pacific Ocean was then called. This was a vast territory; but as America was thought to be an island, it was not supposed to be so great as it really was.

It was understood that if the lines mentioned crossed any regions already occupied by Christians they were not included in the grant. The corporation was called "The Governor and Company of the Massachusetts Bay in New England." On the 20th of June a small party sailed for Naumkeag, and arrived safe at the beginning of the beautiful month of September. There was at first a little disagreement between Endicott's party and the men who were already on the spot, but it was easily settled, and the name of the place was then changed to Salem, which in Hebrew means peaceful. Endicott

was put in command, as director of the colonists, for the proprietors.

The following year the Rev. Francis Higginson and others came to Salem. Higginson had great influence over the affairs of the plantation. He found less than a dozen houses, but a good deal of corn planted that appeared very well.

The colonists finding themselves free to do as they wished, did not worship according to the forms of the Church of England, but had much simpler exercises, more in keeping with the plain log houses in which they gathered. If any came among them who were not willing to do as they did, they promptly sent them away; just as we should send a man out of our house if he would not conform to the order of the family. This was treating such persons just as the Church at home had treated the settlers.





CHAPTER V.

AN IMPORTANT MEETING IN CAMBRIDGE, ENGLAND.



WISH that I could have been in a certain apartment at Cambridge, England, on the 26th of August, 1629. There were twelve men there whom it would have been a pleasure to meet. One of them was John Winthrop. He was forty-two years old, and moved in circles frequented by men who had been associated with such persons as Lord Bacon, the Earl of Essex, and Lord Burleigh. Another was Sir Richard Saltonstall, of Yorkshire; and there were John Humphrey, a learned and good man, son-in-law of the Earl of Lincoln; Isaac Johnson, richest of the group, who had also married a daughter of the Earl of Lincoln; Thomas Dudley, who had cheered for the defeat of the Spanish Armada, and had fought under Henry of Navarre; William Vassall, a rich owner of estates

in the West Indies, and other country gentlemen of fortune, enlightenment, and education.

These gentlemen had met to consider an important matter. They thought that the nation was in great danger; that the king was getting more and more disposed to trample upon their rights; and that it might be their duty to leave the country. They could go to America and be free and happy. The question was whether they could take with them the charter that had been given to the Governor and Company of the Massachusetts Bay, and control the affairs there, far away from the king.

John Winthrop and his company thought that if they were permitted to govern the colony from London, they might from a ship in the Thames, or on the ocean, or even from distant Salem. They agreed to go to New England if the company would vote to transport the charter there too. They would not go if they were to be ruled by a corporation in England. They had higher motives than money-making, though their charter had little to say about motives. They wished to send over some colonists of high character, because they felt that too many of those who had gone to the New World were unfit to begin a nation.

Lawyers said that the charter might be transferred to those members who were willing to go ; and on the twenty-ninth of August it was voted that the transfer should be made. It was simply changing the place of meeting ; but it proved the laying of the foundation of a Puritan commonwealth. Probably the gentlemen who discussed the subject at Cambridge thought that a large number of the best citizens of England would in time find their way across the ocean.





CHAPTER VI.

THE GREAT NEW ENGLAND EMIGRATION.



HE "Great Emigration," as the Puritans called it, had thus been solemnly planned. On the seventh of April, 1630, the ship *Arbella*, with John Winthrop on board, lay in the harbor of Yarmouth, off the Isle of Wight, ready to depart. Ten other ships were also there, and there were some seven hundred passengers. They were not Separatists, they were Puritans.

England "rang from side to side" when the news of the great undertaking was noised abroad. Winthrop asked the prayers of those who remained, and he addressed a solemn farewell to England and her Church, which was expressed in very quaint and old-fashioned words of affection.

Sixty-one days brought the *Arbella* to the coast

of Mount Desert, visited before by the French and by John Smith, and they then passed Smith's Isles (now the Isles of Shoals), and Cape Ann, after which, on the twelfth of June, the party landed safe at Salem.

Winthrop had been chosen governor, and brought the charter with him. Endicott ceased to represent the proprietors. They did not need a representative any longer. They were on the spot themselves. Salem did not suit Winthrop, and after resting a week he went away to find a better site for the settlement. On the seventeenth of June he sailed into Boston harbor, and determined that the spot on which Charlestown is now situated was the best for the purpose. He therefore removed to that point, and it became the capital.

Opposite Charlestown there was a promontory called Shawmut. As it had three hills on it, the settlers named it Trimountain. The water proved bad at Charlestown, and the settlers moved in considerable numbers to Shawmut. They found an Englishman named Blackstone on the spot, but bought his property, and he moved away to Rhode Island, where you may find his name still.

Shawmut was a very good place for a new settlement. It was almost surrounded by water. The isthmus connecting it with the mainland was so narrow that the water of the bay often washed completely over it, and of course it was easy to protect it from attacks on any side. Here the first General Court ever held in America was opened in October, 1630. The place was soon renamed Boston, after a town in England, but neither of the old names was ever forgotten. Boston is a contraction of St. Botolph's town. The Puritan capital thus took the name of a Catholic saint, — St. Botolph, after whom the English town was called.





CHAPTER VII.

THE DUTCH CLAIM THE HUDSON RIVER.



HE French and Spanish had made many efforts to settle in the New World, but they were the only Europeans, except the English, who had tried. Now the Hollanders enter the lists. The Dutch were great traders; they had made large sums by sending ships to the East Indies, and to other parts of the world.

In 1609 they sent out an English seaman, Henry Hudson, to see if he could not find a way to the Indies by the Northwest route. He sailed in a vessel named the Half Moon, and met the usual obstacles that have always stopped explorers in the regions of ice.

When he saw that he could not do what he wished, he determined to find his way *through* America. He

ascended the River of the Mountains, as he called the Hudson, just as Champlain had sailed up the St. Lawrence and Smith up the James, hoping to find himself coming out on the South Sea.

He went as far as the Catskill Mountains, and then returned to its mouth, where Dutch traders afterward established themselves on an island called by the Indians Manhattan. The natives had been struck with fear and wonder, when they saw Hudson's ships, and were well pleased to have him sail away.

It is said that Hudson gave the Indians their first taste of rum, a liquor which was destined to be a curse to them ever after. We read also that at about the same time Champlain, who was not far away from the Hudson River, showed the Indians how to use gunpowder, on the lake that bears his name, very near the present site of Ticonderoga. If this be true, it is not a little strange that these two implements of horror should have been placed in the hands of the savages so near together in time and place.

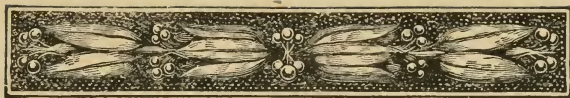
On the strength of these discoveries the Dutch claimed the region from Delaware Bay to Cape Cod, and called it New Netherland. The first settlement was made at Brooklyn, Long Island, in 1623,

though traders had bartered for furs before that. The same year a fort was built where Albany now stands, and another on the Delaware.

A few small houses had been built on Manhattan Island as early as 1613, and in 1626 the whole island was bought of the natives for a few dollars. The settlement was called New Amsterdam. Then an earnest effort was made, and villages were begun in various places in the vicinity.


The Dutch people did not move toward the New World very willingly, however, and the government began to encourage special favorites by offering them great tracts over which they might have authority, if only they would put settlers on them, and support a clergyman, a schoolmaster, and a comforter of the sick. Such men were called "patroons," that is, patrons, or protectors, and they became very rich. The settlers did not always think them "protectors," and sometimes they rebelled against them.





CHAPTER VIII.

THE DUTCH DO NOT SUCCEED.

HE Dutch held their possessions for about seventy years, though it was no easy matter to do it. They finally gave up their claim without any great appearance of sorrow. They did not fail to leave their mark in America. Many of the best people in the great and rich state of New York bear their names, and are proud of their ancestry. They have reason to be.

There are ways and customs in New York, too, that show the marks of the Dutch. They gave many names to the towns. There are some that end in kill, which means a stream, like Sparkill, a spare stream, and Fishkill; then there are also Rensselaer and Vansville, which are Dutch. Some day you will perhaps read an amusing account of the Dutch

in New York, which was written by Washington Irving. It is filled with gentle humor. I was much interested in it when I was a boy myself.

One would have supposed that such a people as the Dutch would be very successful. They had just passed through a great war with Spain, and had thrown off the authority of Philip the Second; they were able and hard-working. They came to America in the spirit of the Spaniards, however. They wished to make money; but their method was trade. They did not intend to wring gold from the natives, or to dig it from the earth. In this respect they were nobler than the Spaniards.

The Pilgrims had been asked to settle in the region of the Hudson River on the Dutch domains, but they had refused. They intended to go to the "northern part of Virginia," but at last arrived at Plymouth. This was the only plan that had been formed for a colony up to that time. The best founded hopes for growth were from the fur-traders, and those were blasted by frequent wars with the Indians. The traders vexed the natives; the natives made raids upon the Dutch settlements; the Dutch made horrid massacres in return; and it seemed that there would be no end of bloodshed.

There was another reason why these efforts did not prosper. In all the English colonies the men were nearly of the same rank ; but among the Dutch there were various castes. The wealthy patrons formed one that was at times hostile both to the other colonists and to the officials. There were religious troubles also. The Dutch had an established church at home, and the ministers belonging to it who came to New Amsterdam determined that no one should be allowed to preach or go to church who did not belong to their body. This interfered with the Baptists, Lutherans, and Quakers, and they were severely dealt with. These persecutions were finally stopped by order of the government at home ; but they did much harm.

There were four Dutch governors. They were troubled by their neighbors on the north and the south ; by the Swedes who had come and made settlements in Delaware, and by the English, who had straggled into Connecticut. All at once Peter Stuyvesant, the last Dutch governor, was surprised by hearing that a fleet of ships was sailing into his magnificent harbor.

They were English. King Charles the Second

had granted the New Netherlands to his brother, the Duke of York and Albany, and here were his ships come to claim possession! Peter Stuyvesant was angry, but he gave up. He could not well do otherwise. His English citizens were well pleased to change rulers; and the Dutch did not care, or perhaps they were smarting under his tyranny, and were glad to see him cast down from power.

The name of the place was changed to New York, in honor of its new owner. This was in 1664. Eight years afterward war broke out between England and Holland, and in 1673 New York was taken by the Dutch again; but they kept it only a year. Since that time they have had no possessions in America. The Dutch had conquered the Swedes in 1655, and so the Swedes came under the dominion of the English.





CHAPTER IX.

OTHER SETTLEMENTS DOT THE MAP.



HE map of America was filling up all this time. It was blank enough for a hundred years; but while the Pilgrims and the Puritans and the Dutch were pushing their colonies, each after its own way, settlements were here and there appearing in spots that had been wildernesses.

Trees were cut down in the forest, and a log hut was built with great pains; a little scrap of land was dug up about it, and some corn planted. Then another hut appeared. The new-comers began to barter their European products with the bronzed men who cautiously came out of the woods.

Ships appeared from England and other countries, and went back again; mothers and daughters came, and began to make the little cabins hum with the

sound of the spinning-wheel; the cabins themselves received additions. There came men with money, who were able to put up larger houses; villages grew into towns, and there were traders who brought goods for the settlers to buy. Blacksmiths and carpenters and masons and potters were busy; everything seemed to be going on well.

All of a sudden the whoop of the Indian would startle the busy settlers, and they would wake in the darkness of night to see their dear homes surrounded by murderous savages! Perhaps every house would be burned, many of the people killed, and the wives and daughters carried off into the woods to be tortured or to die of exposure! Filling up the map of America was not a holiday work.

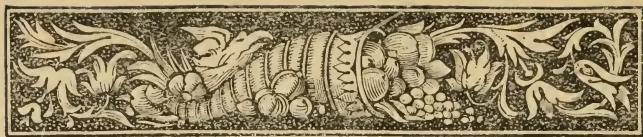
Let us look at some of the early settlements. They appeared one by one, like dots on the map. In 1621 a grant was made to a Scotch favorite of King James the First (you know he was a Scotchman himself) of all the territory between the Passamaquoddy River and the St. Lawrence.

The French claimed the land; but no matter, — this Scotchman, whose name was William Alexander, determined to plant a colony there, and make a New

Scotland in the New World. We call the region Nova Scotia yet, though Alexander made a failure of his efforts. He wished to put a Presbyterian colony between the French on the north and the Puritans on the south. His settlers found the French at Port Royal, and thought best not to disturb them. A missionary settlement was made on Mount Desert Island at an earlier date (1613), but it did not remain long. It was sent away by Argal, governor of Virginia at the time, who happened to sail by soon after it was established.

There was a very determined man named Gorges, who began settlements on the coast of Maine. He had long been interested in that region. He obtained a grant in 1622, and another seven years later, and was interested in a vaguely described territory called Laconia. A part of this became Maine and part New Hampshire. In the course of a few years the towns of Dover and Portsmouth, Biddeford and Saco, were begun.





CHAPTER X.

THE RUIN OF A GOOD KING'S PLAN.



HERE was a good king of Sweden in the days of which we are writing who lost his life fighting for the Protestants in Germany. His name was Gustavus Adolphus. He had many wise thoughts, and among them was one which led him to plan a colony of his subjects in America. His country was one of the homes of the strong Norsemen in the olden time, and it had produced many a good man and true who had done great things for the world in which he lived.

Not long before his death in battle, Gustavus wrote about the colony that he had planned for America,—“It is the jewel of my kingdom.” He had visions of a strong state growing up on our shores composed of the best of his people. Had

he lived, he would have seen his hopes overturned, for nothing came of the colony.

There was a man in Sweden who knew a great deal about commerce and colonies. His name was the strange one of Usselinx. Years he studied the subject, and at last, a short time after the Pilgrims had planted themselves at Plymouth, he obtained a right to trade in foreign parts, and to plant colonies. A colony was planned for America. It was to be composed of freemen; no slaves were to be permitted within its limits. The men were to take their wives and children; they would not go like the Spaniards, alone, but like the Puritans and the Pilgrims. This was in 1626.

They had confidence in their right arms, and believed that the diligence and intelligence of the Swedes would work out something that would bless mankind, and especially the Protestant world. On the field of Lutzen, in 1632, Gustavus ceased his labors, but his enterprise was taken up and commended to the people of Germany as well as his own subjects.

Gustavus left a daughter, a little girl of six years, named Christina, who had a good minister, and they encouraged the plan for a colony. Years

passed, however, and it was not planted. It was 1638 before an expedition was sent out. The commander was not the best man for such service. He landed near the head of Delaware Bay, and began the colony of New Sweden by building a fort, which he named after the queen, on a tract bought of the Indians. It was well that the land was bought of the Indians; but it was ill that it happened to be claimed also by the Dutch.

As we have seen done in other cases, the settlers sent home bright stories of the loveliness of the new land, and the result was that other emigrants came out. Another settlement was begun in 1643, at an island bearing the name of Tinicum, not far from where Philadelphia now stands. You may find the strange name on the map still, and it belongs to the same island.

The colony grew somewhat, but the Dutch kept their eyes upon it, and so did the English. I have already told you that the Dutch proved strong enough to overcome the Swedes. In 1655 they took fort Christina, and in fact the whole of New Sweden. Some of the settlers swore to be faithful to their Dutch conquerors; but all would not. Those who

would not were obliged to leave their new home. There had not been more than six hundred or seven hundred persons there in all. When New Amsterdam was surrendered to the English, in 1664, New Sweden went with it.

The city of Amsterdam afterward bought New Sweden, and it became New Amstel, and after a few years that name covered Pennsylvania, New Jersey, and Delaware, as they lie on our maps. Amsterdam in Holland is on the river Amstel, and its name means the dam of the Amstel. Christina became Altena. It was afterward called Willingtown, and is now Wilmington.

We cannot help feeling sorry that the good plans of Gustavus and his little daughter came to nothing.





CHAPTER XI.

A REFORMED PURITAN.



HERE never was a reform so perfect that some man could not find a way to make it better. The Puritan, as we know, wished to make his church purer. He came all the way to America to have freedom to manage his affairs in his own way. He was not willing that other people should live with him unless they would agree to be governed by his rules. He would not give his consent to the way in which the government was managed in England, but he was determined that everybody who came to Massachusetts should give consent to *his* way. This was rather one-sided.

The winter of 1630, just after the town of Trimountain had received its new name Boston, was very severe, and the poor colonists were on the

point of starvation. They were obliged to live on mussels and clams, with some fish and nuts; a few obtained a little Indian-corn, and ground it into meal. It was very hard for them, and yet we find them saying that their children were fat and happy, and that they trusted in the Lord. They appointed a Fast to be held in February, 1631.

The day before this Fast was to have been observed a ship arrived from Bristol with provisions, and a day of Thanksgiving was held instead of a Fast. On the same vessel there came a young minister named Roger Williams, who did not prove so welcome as the provisions. He was a brave and intelligent person, and did not agree with the Church of his fathers; but he had gone further than the Puritans, or even the Pilgrims had. He had come to the conclusion that the Golden Rule was not a bad one to apply to such cases as his.

He said to himself, "If I want to have liberty to do as I please, why should I not let other men have the same?" It was a question that with all his intelligence he was able to answer in but one way. The Pilgrims of Plymouth and the Puritans of Boston did not think this was a safe conclusion.

They believed that their way was the right one, and that everybody ought to follow it. It has been concluded by Americans that laws ought not to be made to govern the opinions of men; though all their acts may be controlled. They may not be put into prison for wishing to steal; but if they break into a bank they may be locked up.

Roger Williams was willing to have his acts controlled by laws, but not his opinions. He desired to do right, and was willing to be punished if he committed any crime; but he wished to have freedom to worship God as his own conscience should tell him the Bible taught. He thought also that Europeans had no right to the land of the Indians unless they bought it. This seems just. He thought that it was not right to force a man to go to church if he did not wish to go. He thought that a man ought not to be forced to pay to support the Church if he did not wish to. He thought that magistrates might be chosen as well from those who were not members of the Church as from those who were; or at least, that some of those who were not members of the Church ought to be chosen. These opinions were very dreadful to

the Puritans, especially those about land, which affected all their title-deeds.

Meantime the people of Salem chose Roger Williams to be their minister. This was looked upon by the men of Boston as exceedingly wrong, and it was determined that the people of Salem should be deprived of the rights of freemen as long as they sustained Roger Williams. This made the Salem people give their minister up, though they were very sorry. He was left with no one to take his part. We cannot imagine how such a man feels. He can look nowhere for comfort. Not a man, woman, or child in America would be his friend!

The people of Salem felt pity on the poor man, and begged that he might not be cast out of the community in the winter; but the magistrates were determined. They prepared a ship to carry him to England, and then sent an officer to his house to drag him on board. When the officer opened the door, Williams was not to be found. He had taken to the woods; the wild winter, the snow and the Indians could better be trusted than the Englishmen who had been so much excited over their own hardships that they had little pity left for others.

Into the woods Roger Williams plunged, and for fourteen weeks—that is, more than three months—he wandered about, looking for a place to rest. The Indians, to whom he had wished to be just, and to whom he had done kind deeds, took him to their wigwams and preserved his life.

In the spring he “steered his course” to Narragansett Bay, and in June, 1636, he set foot on the place where a great city has since grown up, and called it Providence, because he wished that it might be a shelter for all who were troubled in their consciences.


He bought from the Indians the land he wanted; and then set to work with his hoe and his line to gain his living. The Indians loved and honored him; Governor Winslow of Plymouth could not help having pity on him; Cotton Mather, of Boston, the great preacher, allowed that he was a pious and heavenly-minded soul; and all men to-day speak in his praise.

Has not Roger Williams been paid for all his troubles? He longed to see the Church separated from the State, and we have them separated now.



CHAPTER XII.

THE BALTIMORES BEGIN A NEW SORT OF COLONY.

E must feel, as we study the slow growth of the colonies on the shores of America, somewhat as though we were ourselves building up a commonwealth. We watch the additions that are made to the villages and towns; we enter into the feelings of the enterprising men in England who form the plans, and the more enterprising men who cross the ocean with their families to begin settlements. We stop once in a while to look back and compare the condition of affairs with what Columbus saw when he set up his cross on the island that he first found.

What should we have seen if we could have sailed in a balloon over the continent in the year that Roger Williams fled to the woods? Let us look. There

were the English in New England, claiming almost the same territory that the six New England states now occupy. There were their brethren in Virginia, who were doing their best to make the region that is now covered by the State of Virginia, and by part of North Carolina, English; and there were some new-comers doing the same for Maryland. That was all that we could connect with the colonists from England.

In Florida we should have seen a few Spaniards pretending to occupy the land, and claiming a part of what is now Georgia. The Dutch at that time had not given up the strip along the Hudson, or North River as it was called, and they claimed the Jerseys also. The Swedes had not been driven out of Delaware.

What of the rest of the continent? Canada was New France, of course; but the name was carried also over all the lake region, over New York State, except the little strip that the Dutch held; over all the Ohio region and the valley of the Mississippi; over South Carolina and Georgia, and a part of North Carolina.

What a vast territory! What hope could the

Spanish and the Swedes and the Dutch have, that they could keep their colonies from falling into the hands of a people who covered such vast tracts, and had such remarkable talent for making the Indians do as they wished?

What hope could the English, indeed, have of holding the little territory on which they had planted colonies? It will be interesting to watch the progress of events, and see how the struggle for possession of America is to end. Perhaps we are too much in the position of a person who has read the end of a story, and knows how it comes out; but we may try to forget that, and keep right on just as if we did not know.

We have looked a little at the beginning of each of the colonies that I have mentioned, except that of Maryland. Why was it called by that sweet name? It is even more musical than Virginia, and like that name it came from a queen. The queen that was on the throne when this settlement was made was Henrietta Maria, wife of Charles the First. Maria is the Latin form of Mary, and that is the reason why this state received its name. Perhaps it means Star of the Sea, and that would make it appropriate for a colony reached over the sea.

There was a member of the Virginia Company named George Calvert. He obtained a grant of a region still known on our maps as Avalon. It is on the island of Newfoundland. The name reminds us of King Arthur, and of the poems of Tennyson. It was given to an imaginary island in the Middle Ages that was supposed to lie in Ocean, not far from Paradise, and was said to abound in apple orchards. Calvert had been told that "Newfoundland" was a charming region, that fruits and vegetables would grow marvelously well, and that there was also good fishing on the surrounding sea.

Two or three years after the Pilgrims went to Plymouth, Calvert sent some settlers away to Avalon. He spent large sums to establish them. The plain name Ferryland was given to the place. It did not prosper. The settlers found that the winter was very long; that the soil was not so fertile as they had been told it was, and that the French, and even the Spanish, would not let them fish in peace. Calvert decided that nothing could be done there; and so he sailed away to Virginia in 1629. There he was not wanted. He was a Catholic, and the Catholics were at that time as much persecuted in England and by Englishmen everywhere as the Puritans were.

This decided Calvert to try to get such a grant as he had had for Avalon, but in a warmer climate. He looked across the Potomac and saw the place he required. King Charles the First gave it to him; but he made the grant after a different pattern from any previous one. Calvert was to be owner, or lord proprietor, of the land and the settlers were to have the right to govern themselves by representatives whom they might elect. It was the first time that any colonists had been insured rights of this kind.

Calvert, who became Lord Baltimore, was a wise and benevolent person. One part of his plan was to make a place to which Catholics might go and be safe from persecution; but he was determined that there should be no persecution of anybody for his religion. On the other hand he was careful to provide that no law should be made offensive to God's true and holy Christian religion, as he expressed it.

George Calvert died before the charter was issued, and it came into the hands of his brother, Cecil, also Lord Baltimore, who, in 1633, sent out a company of people of good family, under a brother, Leonard Calvert. They sailed in two ships, the Ark and the

Dove, the names of which are typical of the peaceful and wise intentions of the Calverts. They arrived in the spring of 1634, and on the twenty-seventh of March, amid salvos of artillery from their ships, they landed on the bank of a branch of the Potomac.

They had bought of the Indians a tract of the land that the king had granted them, thus carrying out the just idea of Roger Williams. The company had their difficulties and trials, but they prospered. Many who had suffered on account of their religious views thronged to Maryland, where all enjoyed peace from persecution, except infidels and those who denied the Trinity. Even there exceptions were made.





CHAPTER XIII.

A FRIEND OF HARRY VANE.



WE have heard of many good persons who came to America in early times, and of some great men, but of few of high birth. The most distinguished person of "quality," as it was expressed in those days, to arrive, was a young man, Henry Vane, heir to a privy councilor of England. He was afterward "Sir" Henry, familiarly called by Oliver Cromwell "Sir Harry Vane." He was pure-minded, and noble in all respects. The great poet Milton wrote a sonnet in his praise. He came in 1635.

The people of Massachusetts were so much pleased to have a man of rank among them that they chose Vane governor in 1636, instead of John Winthrop. They made a mistake, and found it out

very soon. There was a woman in Boston at that time, Mrs. Anne Hutchinson, who was preaching in private houses at meetings of women, certain doctrines that Winthrop and others did not approve. Vane took her part.

It would be difficult for me to explain what Mrs. Hutchinson's views were; but perhaps it will do to say that she was more "liberal" than the Puritans of Boston generally. She wanted more "freedom" than the ministers there were willing that she should have. Many came to hear her.

Mrs. Hutchinson spoke with eloquence and force, and some persons besides Vane were led to believe as she did. One of these was a minister named Wheelwright, who had married a sister of her husband. People said these teachings were like those of Roger Williams, or "even worse." They thought that a very important crisis had arrived, and the court censured Wheelwright for uttering his views. Finally they sentenced him and Mrs. Hutchinson, and others, to leave the territory of Massachusetts, because they thought them unfit to associate with the people. This was just what they had done before to Williams.

Vane remained awhile longer in Massachusetts, but he was always in trouble of some sort, in spite of his good intentions. He went back to England in 1637, and attained great power; but was at last put to death. He was a very unfortunate man.

When the followers of Mrs. Hutchinson were banished, a part of them went with her to Rhode Island to unite their fortunes with Roger Williams; but Mr. Wheelright went to the banks of the Piscataqua River, which he thought was beyond the limits of Massachusetts, and began a town in the forest, that was called Exeter. It became an important place.

The settlers agreed to live there in amity and love, and to be governed by whatever rules were right. This arrangement went on well for a year, and then, on a day in the summer of 1639, they wrote out and signed an agreement to obey whatever wholesome and godly laws might properly be made for the purpose. Never was there a more independent collection of men and women. In spite of the views that were thought so bad in Massachusetts, they managed to live in peace as they built up their town.


There had been other settlements in New Hampshire before this, as we know. Strawberry Bank, a part of Portsmouth, at that time, was settled in 1623; and other places were begun by fishermen and emigrants from Massachusetts. The region had been granted in 1629 to John Mason, one of the Plymouth Company. It did not grow rapidly. The settlers were troubled by Indians; and from 1641 to 1679 New Hampshire was joined to Massachusetts for protection. There was a dispute about the boundary between the two colonies for a hundred years.





CHAPTER XIV.

BEGINNING TO MOVE WEST FROM MASSACHUSETTS.

E have learned that it has been a law of the race to which the English belong that it should move westward. We find the law does not fail in our history on this continent. The settlers in the towns about Boston, at Dorchester, Watertown, and Newtown or Cambridge, found themselves too crowded, and began to look for wider room. They naturally sought this on the Connecticut River, which had been discovered in 1631. The Dutch sailed up the Connecticut in 1633, and began a settlement at Hartford. People from Plymouth built a trading-house at Windsor, later in the same year. In this way there were rival claimants, and much trouble followed.

A son of John Winthrop, himself named John,

went to England to get permission to plant colonies in Connecticut, and returned just after the emigrants from the towns around Boston had begun their efforts. This seems to be the first example of "going West" on our continent. They were about sixty persons, with their cattle and their goods. There were no roads to guide them as they journeyed; they went on foot through the forest, and it was late in the autumn. They sent provisions around by the river, but it was filled with ice before their vessels could sail up to them. They suffered severely with the cold; their new houses could not be made comfortable. Many waded through the snow to places where they could hope for better accommodations.

The next spring, however, more emigrants came. They were of the oldest and best settlers on Massachusetts Bay. With them came several ministers. One was called the "light of the Western churches." He was the Reverend Thomas Hooker, of Newtown. One hundred persons formed the company. They had most of them once lived in ease and comfort in England. Now they walked behind their droves of cattle through forests without a path. There were many streams to cross, there were many swamps in

the valleys, and not a house to protect them from rain or sun. They slept around camp-fires under the blue sky at night. It seems hard to us, but they bore it with patience. They saw before them the growing towns that were afterward to remember them as noble founders of a Christian civilization.

Hartford and Wethersfield and Windsor were now established and made strong; and there was a fort at the mouth of the river, called from the proprietors, Saybrook. Besides these, there was a settlement at Agawam, now Springfield, begun by two men from Roxbury, on a site supposed to have been selected in 1634 by William Pynchon. The route that these pioneers "blazed" with their axes was afterward known as the "Bay Path," for it led to the loved homes on the great bay of the colony, which gives its familiar sobriquet to the Bay State itself. These men, like those who went to Exeter, and like the Pilgrims on the Mayflower, signed an agreement that was to stand instead of laws, until laws could be made. (1639.)

The Connecticut pioneers were compassed by perils. The Dutch wished to drive them out, and the Indians were not willing to see them occupying

lands that they had thought were always to be their hunting-grounds. The Indians were many in the rich valley of the Connecticut. They were called Pequods, and lived on the Thames River, which then bore their name. They killed a white man. Perhaps he had harmed them; we do not know. The colonists were roused; they took up their guns, and for a few weeks there was a fierce struggle with the natives. Finally they were dispersed and slaughtered. The colonists felt that they had fought for their homes and their families. They struck the savages with terror, and secured for themselves some years of peace.





CHAPTER XV.

DAVENPORT'S HOUSE OF WISDOM.



HERE is a place west of the Connecticut River, on a bay that strikes up four miles from Long Island Sound, at which there was an interesting gathering in April, 1638. A round-faced ministerial-looking man seemed to be the leader. He was preaching a sermon. He had brought the men who stood about him out into a wilderness for the purpose of founding a colony. A branching oak without leaves stretched its boughs above the company. The place was called Quinni-piack. The oak tree stood on a plain, and beyond rose a range of hills like an amphitheater. Not far away two great rocks stood out higher than the rest, their picturesque sides rising three or four hundred feet above the plain.

The leader was John Davenport, a Puritan of very positive principles. He had been obliged to leave the Church of England, and had brought a wealthy company, led by two merchants, to Boston in 1637. They found that town stirred up by the Pequod war and the controversy about Mrs. Hutchinson, and thought that it was not the place for them to enjoy the peace they wanted.

They intended to be free forever from persons who might preach such doctrines as they did not approve. On this account they sent men to look for a suitable place. It was found on this beautiful bay. The Dutch called it Red Hill. The exploring party built a hut in which they lived until the others, who went by water, arrived. Then Davenport preached the sermon the first Sunday after their voyage had ended.

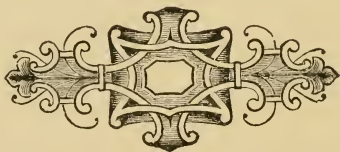
Davenport's text was taken from the account of the temptation of Jesus in the wilderness. A few days later they all held a fast, and then solemnly made a "covenant," as they called it, for the government of the plantation. Everything was to be ordered by the Bible, and as they had no sanction from the government they had left, so they did not ac-

knowledge the rule of England. This was the first step. The colony was the richest of all that had been planted in New England, in proportion to its numbers.

The next step was taken in June. All the freemen met in a barn that had been put up, and Mr. Davenport preached a sermon again. His text this time was this: "Wisdom hath builded her house; she hath hewn out her seven pillars." After the quaint fashion of the time, he tried to prove from this text that it was fit to choose out seven men who should be the seven pillars of their House of Wisdom. Members of the church were to be the only freemen, and they should have all the affairs of the plantation in their keeping. This was agreed to, and the "seven pillars" were immediately chosen. They were to govern only according to the Bible; and no persons were to be permitted to settle among them, even by purchasing land, unless the other freemen voted that they might. In 1640 the name of the place was changed to New Haven.

It was not long before other plantations were begun near by. Milford and Guilford were the first, and they also chose seven pillars who were to direct

the church and state. These were very independent colonies. They were happy and comfortable, too, and did not have trouble with the Indians. They treated the savages justly, but made them understand that they were always on the watch, and that no disturbance from them would be allowed.





CHAPTER XVI.

A UNION FOR DEFENSE.

WHEN the Pequods had been all killed or driven away, the colonies of Massachusetts and Connecticut divided their lands between them. Just at the end of August, in the same year, some ministers and magistrates from Connecticut were in Boston. They naturally talked over the troubles, and the Connecticut men suggested that the colonies might unite in some way, and thus be stronger when any enemy should come. They had asked Plymouth to send some of their citizens to talk over the matter; but none came, because the notice was too short. There were difficulties in the way, and nothing was settled.

The project was not allowed to drop. The dangers did not cease to threaten. The people of New Haven

and roundabout were troubled by the Dutch, and they thought help from Connecticut and Massachusetts would be needed some day. Then there were the French and the Swedes, too, besides the Indians. There was another reason for desiring union. Matters in England were growing more and more complicated, and there seemed to be a possibility that the parties of the king and parliament might divide the colonists, and that by some move on one side of the water or the other, the liberties of the Americans might be endangered.

The provinces of the Netherlands, with which the Pilgrims at least were well acquainted, had made a Union; and thus there was an example ready to be followed. In 1643 all difficulties were surmounted, and the colonies of Massachusetts, Plymouth, Connecticut, and New Haven made a league of perpetual friendship and love, which was written out with much care. They called themselves the United Colonies of New England, and bound themselves to stand together in war and peace, for protection against enemies, and for the spreading of the Gospel, or even to take the part of their friends, the Commons of England, who were then struggling with King Charles the First.

This was a very important movement. It was the first union of the English on the continent. You will notice that Maine and Rhode Island were not included. The settlers in Maine were too few to be noticed, and the people of Rhode Island were so far out of sympathy with the men of the four other colonies in religious matters, that there could be no union with them then.

A federal government was established under this agreement. Two commissioners, who were to be members of the church, were to represent each colony and attend to the general business. There was no president, and the great colony of Massachusetts did not have more representatives than the little one at New Haven, or the now poor one at Plymouth. The meetings of the commissioners were to be held at Boston, Hartford, New Haven, and Plymouth; but there were to be two meetings at Boston for every one at each of the other places. This was the only advantage that Massachusetts had.

You may be sure that this union was not liked in England, but the time to oppose it had passed. The people in America soon saw that it was a good thing to be united. In spite of that, however, they did

not always live peaceably together. There were the same kinds of jealousy that afterwards arose between the states when they made a union.

Massachusetts was the biggest, and the others were sometimes jealous of her. Connecticut made some laws about the trade on her great river. Massachusetts did not like them, and taxed goods brought from other colonies. Connecticut wanted to fight the Dutch and Indians in 1653, and though Plymouth was willing, Massachusetts was not. The union was nearly broken up.

In fact, when the colonies were separate they wanted to unite; but as soon as they were united they began to pull apart. They managed to hold together for more than forty years, however, and then thought of making a much greater union which should include all the English colonies. The Americans had by that time learned how to govern themselves separately and together without any help from England.





CHAPTER XVII.

AN ARISTOCRATIC COLONY.



HERE had been rich colonists, and there was Harry Vane, who was a man of "quality"; but the quality had not done much for America yet. After the troubles in England had resulted in the execution of Charles the First, the government of Cromwell, and finally in the coming back of Charles the Second, a desire arose among the courtiers to make money by speculation in America.

A number of lords, earls, and dukes united to obtain a grant of land in 1663. They wished a pleasant country, and therefore looked to the South. The region that they chose was that in which Raleigh had tried to establish his colony of Roanoke. King Charles gave them a patent for it, and named them the Lords Proprietors of the Province of Carolina.

It made no difference to the king that some Puritans had bought lands from the Indians and settled there in 1660, nor that there was a strong claim to the region on the part of Spain. The Spaniards had called it Florida, and the English South Virginia.

No American colony ever started out with such grand plans as this one. The territory claimed was immense. There were to be nobles, and they were to be so carefully protected that no one could ever get into the class except by birth. There were to be landgraves, and earls, and caciques or barons, and what not, and all were to own estates that they could only send down to their children and children's children. There were to be slaves. No one was to vote who did not own land.

The newspapers and books that should be printed were to be carefully examined, to see that nothing contrary to law should be given to the people to read. No church was to be considered orthodox except that of England, though all religions were to be allowed. There was to be a strange Court which was to control the fashions of dress for men and women, and ceremonies, pedigrees, even the games of the children were to be looked over by officers of the law.

The arrangement was very aristocratic and very complicated. It was to be better for the persons who governed than for those who were to be governed. It was not put in operation at all. A simpler set of laws was formed by the colonists who came out. They probably did not know of the other grand system. They might have found it somewhat ridiculous to establish such a government among the log-cabins and the swamps of the region they settled in.

The settlers who came were of different sorts. There were poor aristocrats; Separatists from England, Presbyterians from Scotland, Protestants from France, Dutch from the New Netherlands, and some fugitives from the laws of Virginia. They did not compose a good set to build up the colony; but it grew in time, and Charleston became its emporium. The planters raised rice and sold it for the luxuries that they wished to get from England. The place was at first called Charles Town, in honor of the king; as the colony was called Carolina, because *Carolus* is the Latin for Charles.



CHAPTER XVIII.

WHAT THE FRENCH WERE DOING.



SAMPLAIN, the Father of New France, that vast region which no man at that time could measure or describe, died in 1635, but the work that he had begun was not to die. For many years the French did not cease exploring the West and trying to make Christians of the natives. They went through the region of the great lakes, sailed down the Mississippi, and encountered every sort of hardship. Many of them died, martyrs to their zeal for discovery, for patriotism, and for religion.

In 1661 the king and cabinet in Paris were discussing what should be done for New France, — what sort of a government should be given it, and how its boundaries might be extended from the Atlantic

to the South Sea, and through the windings of the rivers to the Gulf of Mexico. They determined that this great scheme should not fail, and sent word to the governor at Quebec to see that it was attended to. An expedition was immediately sent out to Lake Superior, to search for copper-mines and to treat with the natives.

In the spring of 1671 there was a grand gathering of Indians at Sault St. Marie. From hundreds of miles they came; with their squaws and their pap-pooes, — down the streams in their bark canoes, or overland trudging through the pathless forests. They were met by the French officers and the Jesuits with cordiality, and for weeks there was a succession of sports. They fished, they played lacrosse, they had a sham battle, — everything was joyous.

On a certain morning the Frenchmen, armed and equipped in their best fashion, and the Jesuits in their completest and richest vestments, came out and arranged themselves about a cross that had been prepared, and was then lying on the ground. A priest solemnly pronounced a blessing on the cross, and it was raised up and firmly planted in the ground.

Then they all broke out in the words of an old Latin song, which may be found in our hymn-books :

“The royal banners forward go :
The cross shines forth with mystic glow !”

A cedar post was then planted near the cross, on which was a metal plate bearing the arms of France ; another Latin song was sung. and there was a prayer for the king.

When the prayer was ended, the commander of the French stepped forth, and drawing his sword turned up a sod, saying, as he did so, that he took possession of the region to the north and the south on the east and the west, from the Atlantic to the South Sea “ in the name of the most high and mighty monarch Louis the Fourteenth, king of France and of Navarre.” He declared that all people who might be in the regions were thenceforth subjects of his majesty and bound to obey the laws of France.

When the speech was finished the Frenchmen fired their guns, shouted “ *Vive le Roi !* ” and the savages made as much din as they were capable of, uttering such grunts and yelps as you cannot imagine unless you have heard the Indian use his lungs.

Among the names that must be remembered in this connection are those of the Jesuits Marquette, Joliet, and La Salle. Marquette went to Canada at about 1666, and pressed to the northwest. He made a plan to explore the valley of the Mississippi, and in 1673 he set out in company with Joliet. They went many hundreds of miles through the wildernesses of Wisconsin and Illinois, and then returned. Joliet reached Quebec, but Marquette was too feeble to accomplish the journey. He died at a place that now bears his name on the shore of Lake Michigan in 1675.

La Salle was more fortunate in his explorations, but he too lost his life. He determined to complete the work of Joliet. The adventures of this explorer are as entertaining as a novel. They ended in a tragedy. He explored the lakes, went down the Illinois to the Mississippi, and down the greater river all the way to its mouth. He took possession of the valley and called it Louisiana, in honor of his king. This was in 1682.

He went back to France, but in the summer of 1684 sailed for the mouth of the Mississippi. He failed to find it; but he landed, established a fort,

and set out to find the river by land. Again he failed. Then he decided to look for gold-mines of which he had heard in Mexico. In this he failed also, and as his desolate and dying party was seeking to get to Illinois and Canada, the men became disorderly, and one of them treacherously shot their leader. Thus died one of the most daring of all the French explorers.





CHAPTER XIX.

HOW SOME FRIENDS WERE TREATED.



WHEN England was in the midst of that strife between the king and his commons, of which we have spoken before, when the air was filled with all sorts of discussions about religion, there was a good young shoemaker who began to think of these things with great earnestness. He was apprenticed to a man who not only mended shoes, but also kept sheep, and the youth was oftentimes sent out into the fields to look after the flocks.

Both of these occupations are adapted to make men think ; and this particular man followed the lead of his opportunities. As he sat upon his bench, or laid himself down on the turf, he read his Bible, and longed to be good and holy. He did not find peace. He went to ministers, but was not comforted by what

they said. Once as he sat by his fire he thought that he had a message in his heart from God, and then he felt that all he wanted to know might come to him if he would only listen to his conscience. He thought that God had put a light in every man that should make his way clear.

This man was George Fox. He protested against Protestantism as strongly as Protestants protested against the doctrines of the Catholics. He became a preacher of love and good living, of peace and quietness. He felt that one man was as good as another, and that no one had a right to command another. He did not believe that one man was "noble" and another not. The people who followed George Fox were called Friends of Truth, which is certainly a good name. They loved peace, but they lived up to their principles, and that often brought them into strife. They refused to take oaths, and would have nothing to do with slavery.

There was no law in Boston against Friends in the summer of 1656. At that time two of the women who had adopted the doctrines of Fox arrived from England, but their trunks were searched, and their books burned by the hangman because they were not

orthodox. Others came and were sent back. Then a law was passed against "Quakers," as they were nicknamed. This made no difference to the Friends; they were not afraid, and thought it their duty to show that they were not.

They were whipped, they were fined, branded with hot iron, they were hanged on the Common; but they did not stop speaking and teaching,—they called it "testifying." For six years the horrid work went on, and then it ceased. The governor received an order from the king telling him to send all the Quakers condemned to death to England for trial. Some were punished after that, however, and it was several years before the poor people had peace.

It is dreadful to think that such things have happened in an American city, but we must remember that there were similar punishments in England; and it was long before the good rule of Roger Williams was adopted anywhere. Baptists and Episcopalians were badly treated also, in New England as well as in other colonies.



CHAPTER XX.

“KING” PHILIP OF MOUNT HOPE.



WHEN Roger Williams went to Rhode Island he was treated with kindness by an Indian. His name was Massasoit. He was chief of a tribe called the Pokonokets. He lived to old age, but he kept peace with the whites for forty years and more. In fact, the men in New England who had ever known anything of war had by this time mostly died.

The authority of Massasoit over his tribe was taken by his son known as Alexander, who did not live long. He was succeeded by a brother known as Philip, who made his home at Mount Hope, not far from Narragansett Bay. This was by no means a noble Indian. His palace was a hut; his richest robe was a rough blanket, or a filthy bearskin; his

appetite was satisfied by the most loathsome food ; he was without dignity, or even cleanliness. He was lazy and careless, timid and submissive, or violent and capricious as it happened.

Probably he became provoked at the people of Plymouth in one of his moods, and then set his warriors at the work of stealing hogs and cattle or burning houses, near their towns. He was hunted for, but escaped those who searched for him. Meantime his example was followed by other savages, who also stole the settlers' stock, burned their houses, and slaughtered their wives and children.

There were six settlements in the Connecticut region that belonged to Massachusetts, and of them Northfield, Deerfield, and Springfield were burned ; but the others, Northampton, Hadley, and Hatfield, though attacked were not destroyed. More than one hundred farmers and others were slaughtered while harvesting their grain near Deerfield. The war did not end until 1676. Philip had been killed while endeavoring to escape from a scouting-party. There was a sad war with the Indians in Maine, also, which began in 1675, and did not end until 1678. There were brutal butcheries and burning of houses at

Brunswick, Wells, Kittery, Exeter, Dover, and other places.


This is but a part of the dreadful results of this war. Plymouth as well as Massachusetts was devastated. Many whites lost their lives, large debts were incurred, and it took the colonists a long time to recover. Ireland sent nearly one thousand pounds to assist the distressed, and Connecticut very generously gave up all claim to it, so that the more needy might take a larger share. The king and court gave nothing; and the colonists did not ask any help in that quarter, preferring to bear the load alone rather than to be under obligations, and thus risk the loss of any liberty.





CHAPTER XXI.

THE PEACEFUL FRIENDS IN PENNSYLVANIA.

HEN King Charles the Second granted to his brother, the Duke of York, that region west of the Connecticut River and east of Delaware Bay, in 1664, the Duke almost immediately began to give portions of it away. Thus before the fleet, of which I have told you, reached New York to take it from the Dutch, he had granted all that portion south and west of that city to two noblemen. These were John Berkeley and George Carteret.

Both of these men had been intimately associated with the duke in England, and they had both also been interested in the colony established in Carolina. Carteret had been very useful to the political party to which the duke and his father

belonged, by fighting in the island of Jersey against the Commons, in 1649, and on this account the duke decided that the new colony should be named after that island. Cæserea was the name of the island. "Jersey" was a corruption of it, and the name of the colony was thus ordered to be New Cæserea, or New Jersey. The people liked the latter form better than the other.

The first settlement was made at Elizabethtown, where another Carteret landed in August, 1665, with a hoe upon his shoulder to show that he intended to become a planter. In the spring of 1674 Berkeley sold out his half of the grant, which was the southern portion, called West Jersey, to some Friends, and William Penn became interested in the region. You will notice on the map of New Jersey a straight line that separates the counties of Ocean and Burlington, and runs from Little Egg Harbor northwesterly, in a way that might be thought strange if it were not known that the state had once been divided into East and West Jersey. This is the reason why we read of "the Jerseys," in some histories.

When the first Friends found themselves in West Jersey, they drew up a form of goverement, just as

the Pilgrims and others had in earlier times. They put all the power in the hands of the settlers, who were to choose commissioners to carry out the laws. The Friends had obtained West Jersey in 1674, but it was not until 1677 that they made their settlement, and then they formed this government. Though they had the grant, they had paid the natives for the land they occupied.

We notice that one thing results from another in our history; that there is always some connection between the different events. Perhaps the New England colonies would not have made their plan for a Union if they had not heard of the Union of the Dutch provinces in Europe. We know that a thing can be done, if we find that some one has actually done it, or something like it, before. I said that William Penn was interested in West Jersey. Probably it was he who drew up its form of government. It was natural that he should do something more in the way of forming colonies. Let us look at him a little more carefully.

He became one of those who thought as George Fox thought, and it was a very important event in the history of the Friends when eight years before this he

had thrown in his fortunes with them. George Fox himself had just before this visited the American colonies from north to south, from the settlements of Roger Williams to the bogs of the Dismal Swamp and the cheerful firesides of Albemarle, and his knowledge of them must have influenced his disciple.

William Penn's father and grandfather had been officers of the English navy, and he naturally turned his thoughts to America as a place where he might seek adventure. He was a student at Oxford, and finished his education on the continent. When he became a Friend he was looked upon as a social outcast by those with whom he had formerly associated; his father turned him from his door; he was penniless, despised, and afflicted; but he was firm. He was thrown into prison; but he said that he preferred the society of the honestly simple to that of the ingeniously wicked.

It happened that Penn's father had made a loan to the king, and instead of the money, after his father died, the king gave him a grant of the region lying west of the Jerseys that now bears his name. He determined to go to the banks of the Delaware to begin a "holy experiment," and to found a colony

on the principles of those despised people who had been cast out of England and persecuted in so many other places.

There was a great excitement when it was known at the end of October, 1682, that the young and handsome Friend, who had borne so much for conscience' sake, had arrived at Newcastle on the Delaware with a company of Friends. Some English, Dutch, and Swedes had settled there, and they all joyfully went to the court-house and gave their willing allegiance to the new ruler. Penn in turn told them that they might live in peace and fear no molestation on account of their consciences. He renewed the commissions of the public officers who were there, and then went farther up the river. At Chester another meeting was held, and the people said that they would love, serve, and obey William Penn with all that they had, and assured him that the day on which he arrived was the best they had ever seen.

Penn would allow no land to be occupied in his grant until it had been bought of the Indians, and he showed the example that he wished followed, by meeting the natives under a great tree at Shackamaxon on the 23d of June, 1683, and there solemnly

making an agreement with them, as representatives of the tribes. It was an agreement of purchase, accompanied with promises of kindness and love to endure as long as the sun gave light.

The Friends did not approve of oaths of any kind. They said “Yea” and “Nay,” and thought that was enough. For this reason they did not, and the Indians did not, swear to this treaty, and yet it never was broken. A man’s word ought to be good and true, and no oath should be needed to make it sure. Philadelphia, the City of Brotherly Love, grew up on the rivers that flowed near this Treaty Tree. It was laid out at about this time by Penn himself.





CHAPTER XXII.

A LONG QUARREL ACROSS THE OCEAN.



AS we look at the story of these times, we can see without much difficulty that, whether the people of America knew it or not, they were growing more and more fond of governing themselves, and liked less and less to have any orders sent to them from the other side of the ocean.

In England at the same time the king and all his officers were thinking that the men in America were too independent, and needed restraining. It was believed by the king that when the colonies made their union in 1643, it was because they intended at some time to say that they would not have him to rule over them.

Thus by slow degrees a strong jealousy was growing up between the king and his American

subjects. Let us look at the history of their relations a little. We remember that Charles the First gave a charter to certain of his subjects to permit them to send out emigrants to America, in 1629.

The very next year this charter was carried over to the New World, though the king never intended that should be done. He thought that the company would make laws for the colony; but that its members would always be near him, so that he could see that they did nothing that he did not approve.

In the mean time emigrants flocked to New England. Perhaps twenty thousand came in the next ten years after Boston was settled, and that was a great number. The charter was not made to govern such a multitude, and the colonists began to do acts that it was never intended by the king that they should do. For this reason it was only two or three years before efforts were made to take the charter away; but the king's attention was soon completely taken up with worse troubles at home, and he was obliged to let thoughts of the colonies drop.

Nineteen years after the Boston settlement had been made, King Charles the First lost his head. Then there was no king, and the people of Eng-

land were governed by a Parliament, which was composed of subjects. This body was sure that the American colonies ought not to be permitted to go on governing themselves as they chose. It asserted power by passing a law that no goods should be sent from America to any ports except those that belonged to England, and that no ships but English should carry them.

Oliver Cromwell, who was at the head of English affairs then (1651), did not enforce this law in the northern colonies, but made it very hard for those in the south. The Virginia planter, for example, could send his tobacco only to England and in English ships. He was obliged also to pay a duty which took away a great share of his profits. The reason of this partiality was that the Virginians took the part of King Charles, whom Cromwell and his party had put to death.

Parliament thought that it ought to have more authority over the colonies than they approved. It passed a law creating a Council to attend to them, but the colonies took no notice of it. At about this time parliament wanted Massachusetts to take out a new patent, and to carry on its government under

that, instead of under the one which the king had given. Massachusetts did not reply promptly, but waited until England had got into war with Holland on account of the navigation laws. They troubled that country more than they did New England.

When England had her hands occupied, the colonists answered that they thought they had a right to live under rulers of their own choosing; that they had come a good way for the purpose of having that privilege, and had suffered much. There seemed to be a hint that perhaps Holland would help them, if England should turn them off, and the matter was not pressed. Thus for thirty years the colony of Massachusetts, at least, was an independent people.

In 1652 the rulers of Massachusetts began to coin money. They made twelve-penny, six-penny, and three-penny pieces, with the letters "N. E." stamped on them. This was more serious than making the confederation, for it was not at all certain that that union was intended to lead to independence. There are few things about which the English have been more careful than the coining of money. The right has always been a prerogative of the sovereign only. His portrait has been stamped on the pieces of

gold and silver that were to pass from pocket to pocket, and it was treason for any one else to make them. Treason is punished with death, and this shows what a crime making false money was considered in England.

It was not strange that the colonists wanted to make their own coins. Much of the money they could get from home was sent back to pay for goods or taxes, and the colonists were obliged to use bullets for coins. In the early times they had used "wampum," which was made of shells by the Indians. Then they had taken Indian-corn, beaver-skins, and other articles, which were not at all convenient. Your fathers used postage-stamps and other things for currency during the last war, but no one has been obliged to take furs and wampum for money in our day, and surely it would be very inconvenient.

After a while Cromwell died, and King Charles the Second became ruler of England. He kept up the struggle with the Americans. He also ordered the arrest and trial of the men who condemned his father, Charles the First, to death. These men were called regicides, that is, king-killers. Some of them

had died. The living were condemned and punished. Several were put to death ; three escaped to America, and three who had died were taken from their graves and hanged, after which their heads were cut off. The king's revenge was terrible ; but he thought that his father had not been lawfully executed.





CHAPTER XXIII.

THE CHARTER OF MASSACHUSETTS IS TAKEN AWAY.

YOU may imagine that Charles the Second did not treat the Americans better than his father and the Parliament had. He was angry with the Puritans at home and abroad, as well as with all other persons who opposed his authority in any way. The laws against them were made stronger, and they were executed with great vigor. There was little pity for offenders, if they were Puritans or Separatists.

A committee of the king's councilors was directed to look after the settlement and government of New England, though New England still thought it could attend to itself. More severe laws were made about ships; and there were reasons to believe that the king would even interfere with religious worship as he

had in England. He might force them to tolerate Episcopalians. These things made the Americans thoughtful. They might have a desperate quarrel with the king at any time!

They had taken as little notice as possible of the execution of Charles the First, the government of Cromwell, and the coming back of Charles the Second; but now they thought best to send addresses to King Charles and to the Parliament. They said that they wished to live in peace; but asked permission to be directed in religious matters by their own consciences. That was what they had gone to America for, they said. Still they were just as anxious that the Friends should not have permission to live as *their* consciences directed them. They were not quite consistent.

The king politely sent word that he had good will toward the colonists; but they did not trust him, especially as he ordered them to arrest and send to him the three "regicides" whom they had welcomed quite warmly. The poor refugees escaped to New Haven, after having visited Boston and vicinity. The governor then commissioned two Englishmen who were strangers in New England to search for these

regicides, believing that their want of acquaintance with the country would keep them from being successful. In fact they did not succeed. Everywhere the fugitives received sufficient notice to enable them to get away from their pursuers.

All the time the people of the colonies were careful to study the limits of their duty to the king, and to reflect upon what they could do, if his acts should become more oppressive. They tried, however, to keep up good feeling with him.

In the course of the second year after he came to the throne, Massachusetts sent two delegates to England to confer with the king on their behalf. They were received graciously, and sent back with a letter in which there were kind messages; but the letter contained some things not agreeable. The people of Massachusetts were ordered to use the forms of worship of the English Church. Many thought that a beginning had been made that would lead to the ruin of liberty. The forms of the English Church were not followed, and thus Massachusetts found itself in opposition to the king.

The English were certain in their own minds that the union of the New England colonies had been in-

tended to weaken the authority of the king, and that the two regicides were already at the head of an armed force for the same purpose. The Massachusetts men were afraid that their charter might be called for at any time, and to make it secure placed it in the care of four trusty men, who were to keep it in some secret place.

In the summer of 1664 the commissioners arrived who were to take possession of New York. They were also to arrange affairs in New England at their discretion, according to instructions of the king. The people of Boston had heard that the fleet was coming, and prepared for it by a fast. They then determined to resist the commissioners, because there was no authority under the charter for their appointment. This was a bold decision.

Then they wrote a long letter to the king; hoping that by keeping up a correspondence, they might delay matters until there should be some change in affairs; — perhaps, some one said, there might be a revolution in England. There might be another Dutch war, and no one could tell how that would turn out. Such a war actually occurred in 1665.

The commissioners took possession of New York

as we already know. Then they visited the smaller colonies of New England, and with some difficulty arranged their affairs satisfactorily. Connecticut and New Haven were united, and the settlements in Rhode Island were also brought under one government. Plymouth was poor, but independent. The people asserted their loyalty, but declined a charter that the commissioners offered them, and would not agree to let the king choose a governor for them. They preferred to "be as they were," but managed to have no controversy with the commissioners.

Massachusetts was the last to be attacked. The commissioners occupied a month in arguments at Boston, but without success. Some of the colonists thought that the king ought not to be restrained from enforcing laws in the colony, but did not like the method of sending a commission. Others were of opinion that as they had removed from the mother country they were relieved of all allegiance to the king or obedience to English laws. These privileges they said had been given them by their charter, and they were determined to keep them if possible.

The commissioners could not make any impres-

sion upon the Massachusetts men, and gave up trying. For ten years the colony had rest from such efforts, though the plan was always kept in mind by the English government. England suffered at the time from a great fire and terrible plague in London, and New England from the war with Phillip, of which we have already learned some particulars.

When Massachusetts was weakened by the Indian war, and its homes were still smoking; when mothers and fathers and children were mourning their lost ones murdered or carried into captivity, a man who has been called the evil genius of New England, a hungry adventurer named Randolph, appeared in Boston commissioned to investigate charges against Massachusetts. It was said, for one thing, that the colony had broken the navigation laws.

Randolph went about seeking reasons for accusation against the magistrates of Massachusetts, and then returned to England. There he told of the coining of money, and of all other acts that could in any way be made to look bad for the colonists. The king and his cabinet thought that the time had come to punish stubborn Massachusetts.

There was no longer war with Holland, and there was no danger that that country would take the colonists' part. The matter was pressed as much as possible. Randolph went back and forth and raked up all the evidence he could. He stirred the king on the one side and the colonists on the other. At last the king sent out a writ against Massachusetts which was designed to take away its treasured charter.

Randolph was to be allowed the triumph of carrying this writ to Boston. He arrived in October, 1683. Massachusetts still refused, and Randolph was obliged to cross the ocean again. The king and Randolph finally conquered. The charter was declared forfeited, and in July, 1685, it was known in Boston that the people were at the mercy of the King of England. The precious document that they had relied upon for protection was snatched from them.





CHAPTER XXIV.

HOW THE PEOPLE WERE GOVERNED.



ING Charles the Second died before he could send a governor to rule Massachusetts, and his brother James, who then became king, sent out Sir Edmund Andros, the same person who had before been made governor of New York by him. This new governor appeared at Boston all glittering in scarlet and lace, at the close of 1686. It was a great contrast to the landing of the Pilgrims who had arrived at Plymouth in the same cold season sixty-six years before; or even to the company that came with John Winthrop at the time of the great emigration, when men of wealth and social rank first appeared in New England as colonists. It was a contrast to the appearance of the Quaker Penn, who landed at Newcastle without any parade.

Massachusetts did not like the prospect. This representative of the new king had power to make laws, to control the militia, to tax the colonists, and to appoint officers under him. He was not to allow the people to print what they wanted to; and he was expected to encourage the Episcopal Church, that the citizens generally hated. He could not force the people to do as he wished, however.

There was still a difference of opinion among the New-Englanders, but generally they did not wish to have governors sent to them from England. They could not see the need of them. The colonists in Massachusetts had managed their own affairs very well for a long time,—for two generations, in fact,—and it was not at all agreeable to give up to others. They were happy to be subjects of the king; indeed, they were proud that they were Englishmen; but they thought that they could govern themselves in a way not opposed to the laws of their mother-country, without the interference of governors whom they were not allowed to choose, and over whom they had no power.

England has had a great many colonies in different parts of the world, but those in America

were the only ones that ever revolted and became independent of her. The royal governors were not to blame for this fact, though they did not exert themselves enough, probably, to make the Americans like their king. They were never popular with the people. They were always true to the interests of the king, and all of them thought that the Americans were, as one of them said, "a perverse people," both "poor and proud."

One very careful historian tells us that the governors were needy, and greedy; that they were good-for-nothing courtiers at home, or broken-down officials in America, and that they were continually scrambling after riches. They were not all so bad as that; but they were not the kind of men to keep peace and preserve good feeling between the king and his people. Some of the governors lived in the same sort of state and surrounded themselves with the same sort of ceremony in the wilds of the New World that they had been used to at home, where customs had been settled for centuries. In this way they cut themselves off from the sympathies of the people; for though all the colonists had, as I have said, the same pride in their English birthright, they did not like

to see their rulers, who shone by reflected light, make themselves so very gay and pompous.

The three principal colonies, Virginia, Massachusetts, and Maryland, are examples of the different forms under which the colonists were governed. Maryland was a "proprietary government"; that is, it was under the power of Lord Baltimore, who had been made proprietor of it, when the king gave him the charter. He directed in all affairs, though he was himself under the general control of the king. Virginia was a "royal province." The king was its head, but the organization was not very different from that in the proprietary governments. Massachusetts was at first a "charter government." That is, the affairs were entirely under the control of the colonists. This kind of government was the most popular; that of the proprietor the least liked; but that of the royal province was the most uniform.





CHAPTER XXV.

ONE OF THE ROYAL GOVERNORS.



HERE were hosts of royal governors and other officers sent out from England, or chosen from among those colonists who were "loyal" to the king. One of these was Sir William Berkeley, sent to Virginia by Charles the First in 1642. He was a staunch supporter of royalty. Of course his character is not painted in very bright colors by those who were not of the king's party. The colony grew under his rule. Rigid laws were made against all who did not worship after the forms of the Church at home. There were but few such persons, though now and then some came from New England. It was said long after this time that there was little swearing and drunkenness, and less uncharitableness and hatred in Virginia than in most

other regions, but it is difficult to compare the colonies in this way.

When Charles the First was executed, Berkeley invited his son to come to Virginia and live in peace. Oliver Cromwell sent commissioners over to punish the colony for such sympathy for the cause that had been lost. Berkeley was obliged to give up his authority. Virginia did not wish war, and very quietly consented to the wishes of Cromwell. The commissioners agreed that the colonists should still have the rights of free-born citizens of England; should choose their own representatives, and determine themselves how much they should be taxed. This was very well done on both sides.

The people of Virginia were as independent as those of Massachusetts, or any other colony. Cromwell did not appoint any governors for them, but permitted them to choose their own. All freemen were entitled to vote, whether they owned land or not; there was religious freedom; commerce improved, and emigrants who came never wished to return to England, while natives were proud as they are to-day to be "Virginia born." Land was cheap, the climate was pleasant, the soil rich, the fields and

woods full of beautiful flowers and birds and game, there was bountiful hospitality, and while it was the best poor man's country in the world, it was also enjoyed by the rich, who hunted its game and luxuriated in its plenteousness.

Sir William Berkeley became governor of Virginia again, when Charles the Second returned to England in 1660. The colony was still aristocratic. It had welcomed many members of the royal party after the execution of Charles, the late king, and now it became more aristocratic than ever. The lines between classes were more marked. Many who had come over as servants remained servants. There was no manufacturing and little commerce.

Berkeley said that every man instructed his children according to his ability; and that meant that the poor were little taught, while the rich had all the advantages. This was a good plan, perhaps, for the rich, but not for the poor, and it was bad for the colony in general. It left a class to grow up without the education that is needed to make good citizens.

They did not have printing in Virginia at this early day, and that caused the people to get their reading matter from England. It made books and papers

costly. The poor could not get them. Of course if all the reading matter came from England it was English, and did not treat American matters in an American way. It made the people more and more English, and led them to cast their religious views in the mold of the Church of England. There were slaves in Virginia, which also had a tendency to make the people aristocratic. It must be said that there were slaves in most of the other colonies also, but the classes were not so strongly marked elsewhere.

When Berkeley came into power again, he did a great many things that the people did not like, and they became excited. They were ready to rebel against him and the king. The Indians gave trouble, and the people wished to go to fight them under the lead of a brave and eloquent young man named Bacon. The governor would not trust Bacon with a command, but as he was supported by many influential persons he made a revolt.

There was a war in Virginia called Bacon's rebellion. It left the colony with its capital burned, many citizens hanged, Bacon himself dead, and the colony crushed and desolate. Berkeley did not live long. He was called back to England, where he died.



CHAPTER XXVI.

ANDROS ANOTHER ROYAL GOVERNOR.



THE union of the New England colonies lasted from its formation in 1643, to the coming of Sir Edmund Andros, in 1686. As it was ended by this event, it is not difficult to see that this governor at least must have appeared to the colonists in that part of the country as a disturber. We shall see how his acts led the colonies to pull away from the mother-country that they loved.

When the English took New Amsterdam Andros became its governor. He ruled with justice; and though Connecticut, New Jersey, and Delaware complained that he interfered with them and claimed authority over them that he had no right to, New York did not find fault with him.

He was careful, however, not to allow the colonists to have any part in the direction of public affairs. He managed to keep on good terms with the Mohawk Indians, who were not under the French influence, and to make a treaty with the Iroquois, who were. This led Louis the Fourteenth to ask by what plan he could stop the progress of the English. We shall see that a great war grew out of this rivalry between Paris and London.

Andros described New York as bounded on the north by the lakes or the French, on the south by the sea, on the west by Delaware (we should now say Pennsylvania), and on the east by the Connecticut River, though most of that part, he said, was usurped by Connecticut. There was, besides, a tract beyond the Kennebec River, called Pemaquid. New York was the chief place for trade with Europe, and Albany for that with the Indians.

There were twenty-four towns or villages. Merchants were few. There were more planters, or farmers, as we should say. Servants were much wanted, and there were very few slaves. There were all sorts of religions; the Presbyterians and Independents being the more numerous, though there

were some Jews and one English Episcopal Church. There were twenty meeting-houses, about half of which were vacant. The poor were cared for, and there were no beggars. Ten or fifteen ships traded in the colony in a year. Perhaps there were twenty thousand colonists.

In the course of time the Duke of York's daughter Mary married William of Orange. The fact was important for America. After a while Andros got into a quarrel with the men of Jersey, and was recalled to England. While he was there King Charles the Second died, and the Duke of York became King James. When you read English history you will learn that he made one of the worst of kings, that his reign was very stormy, and that at last he was obliged to run away to France, leaving the government to his daughter Mary and her husband. This was a revolution, and a great one.

During the short reign of King James, Andros was sent back to America. He was to govern New England; but finally all the country from Canada to Delaware Bay was put under him, as I have told you.

King James was determined to rule America just as he wished to rule England; but he failed in both

cases. Andros told the New-Englanders that the king owned all the land, and that they could not keep what they had so long used, unless they now paid him for a deed. This was vexatious to the colonists. They had owned the land under a grant from King Charles the First, and did not understand how another king could take their property from them, or force them to pay for it.

One very important way in which Andros gave offense was connected with their religious life. He decided that he would hold his services in the "Old" South meeting-house, as it is now called. He asked for the keys, and was told that he could not have them. Two days later, however, he ordered the sexton to open the door and ring the bell for services. It was Good Friday, which the Puritans did not keep holy. There was much excitement in the streets on that day and on the following Sunday, when the governor went to the South church again. He kept on going there, though he let the owners of the building use it also at different hours. This made all the ministers and the churches indignant, and probably they could not see that there was any good thing in either king or governor.

Connecticut was a part of the region claimed by Andros, and he went there to take away the charter. It was in October, 1687. There was a conference at Hartford, and the precious document lay on the table before the governor from England and the governor of Connecticut. It was evening. Suddenly the candles went out. They were lighted as soon as possible; but there were no matches in those days, and perhaps it took some time. When the company looked on the table, there was no charter to be seen! Where it had gone no one could or would tell. Andros could not get it, at any rate. It is said that it was hidden in an old oak that used to stand near by. It was known as the Charter Oak.

Andros had come to Hartford in great state, and could not be put off in that way. He declared that the people could no longer go on with their free-charter management of affairs. Thus Connecticut looked upon him as a usurper.

Andros went back to Boston, and began to plan to burden the colonists with more taxes. Soon he became involved in trouble with the Indians, and managed to make the people still more his enemies by the way in which he directed operations against

the savages. Suddenly there came the news that I have told you, that King James had been obliged to run away. The men of Boston threw Andros into prison, and with thanks to God began to govern themselves as they had before. Plymouth, Rhode Island, and Connecticut did the same. Not long afterward Andros was sent to England by order of King William. 1689.

Doubtless Andros was an oppressor, but he was not bloodthirsty. He ruled as his royal master wished him to; he had great authority, but he does not appear to have used it harshly. Much may be said in his favor; but to Americans he represented a power over the sea that wished to take away from them rights and privileges that they had enjoyed many years, for which they had suffered many trials. Such governors made the breach wider that was separating America from England.

This experience in New England seems to have been good for Andros. In 1692 he was sent back to govern Virginia, and though he was not a favorite with the colonists, he governed them with more care for their feelings than he had shown in New England.



CHAPTER XXVII.

WITCHES AND THEIR TROUBLES.

IF we look far back in the history of the world we shall find that men have long been apt to believe that good and bad spirits, or some invisible creatures of the air, have power to affect men and women by a peculiar fascination. We are all inclined to be interested in stories of ghosts and fairies, in imaginary beings that, annot be seen, or if seen, are very strange or very beautiful.

Long before there were any laws against witches in England, the Pope and other rulers had made laws against them which seem frightful to us now. In the days of Elizabeth, witchcraft was made a crime; but exactly what witchcraft is, it would have troubled the lawmakers to say. I call my little girl a "witch," because she fascinates me; but a witch in the law

was a woman, generally a very hideous one, who seemed to have a control over others to their damage. She was supposed to be under the influence of Satan, — to have sold herself to him.

A witch is described as an old woman with a wrinkled face, a furred brow, a hairy lip, a squint eye, a squeaking voice, or a scolding tongue, who usually wore a ragged cloak. Such women were thought to be the ones who brought harm on their neighbors by the aid of the evil spirits with whom they were connected. If a cart was stuck in the mud, the witch did it! If a child cried in a strange manner, the witch did it! If there was a deaf or dumb person, — if blindness should come upon one, the witches were to blame.

There were men who called themselves witch-finders, who would take such old women as they chose to suspect, and pretend to search them for the “witch’s mark” as they called it. They would shave the poor creatures, drag them through water, stab them with long pins, torture them in various ways, and then decide whether they were really witches. It was horrible. They could find out nothing, and the poor wretches were at their mercy.

No one then doubted that there were such beings as witches. Great and good men in England thought that they ought to be tortured and put to death. Thousands were actually executed in the reign of King Charles the Second, under authority of a law of parliament. When our forefathers came to America they brought the belief in witches with them.

It was not until years after Boston was settled, however, that any persons were punished for witchcraft. One Mrs. Jones was put to death there in 1648, because she was supposed to have communication with evil spirits. She was a physician, and a good one. She had some angry words with a neighbor, and soon after he found some of his cattle suffering harm. Mrs. Jones was accused of having "bewitched" the cattle. For this she was put to death.

The delusion raged in New England most fiercely from 1688 to 1693. Salem was the place most disturbed by it. This was a very short time in comparison to the time during which England and other countries of Europe were afflicted in the same way. The laws against witches were not set aside in England until 1736, and a witch was put to death

in Prussia many years after the last execution in Massachusetts; and Prussia is a very enlightened country.

The story is one that we cannot dwell upon with any feeling but horror, and we shall pass over it with an expression of thankfulness that men have become more enlightened than to put faith in ghosts and witches. There are some things about which it is well to be ignorant, and this is one of them.





CHAPTER XXVIII.

SHALL AMERICA BE FRENCH OR ENGLISH?



THE question, "Shall America be French or English?" was asked many a time between 1689 and 1763. In the year last mentioned it was forever decided. There was practically one long war from the beginning to the end of the period, though there were years of more or less peace. Different names were given to the struggle at one time and another. You know that when Louis the Fourteenth learned that Sir Edmund Andros had gained the good-will of the Mohawk Indians, he thought it necessary to take measures to keep their friendship himself.

Wherever the French and the Jesuits went they were careful to be very intimate with the savages, hoping to have them for helpers in case of a war

with the English settlers. I have shown you how New France stretched from Canada and the lakes to Florida around the colonies of the English. In all parts of the vast territory the French had devoted friends among the Indians.

When James the Second ran away to France, Louis the Fourteenth took up his cause, and there was a war with England. Louis had before been at war with William. This involved the French and English in America. New England and New York were disturbed for years by inroads of the French and their savage allies. The first blood was shed at Cocheco, now Dover, New Hampshire. There Richard Waldron was tortured and killed because he had been guilty, years before, of capturing a large number of Indians by a mean trick, and sending them to Boston to be sold as slaves. The revenge was terrible. This was in 1689.

This war continued until 1697, when it ended simply because there was peace in Europe. Meantime Schenectady and Salmon Falls had been burned, and many women had been carried away to Canada in misery (1690). The troubles were so great, that Massachusetts, remembering how the New England

colonies had come together, asked the others to appoint delegates to meet at New York to see if measures might not be arranged for united action. This was in the same year 1690, after Andros had been sent away. Massachusetts was then governing herself under the old charter. Plans against Canada were made, but no union of the colonists was formed.

The struggle between France and England was renewed in 1702, both in Europe and America. Its story is a succession of stealthy marches and sudden massacres by the Indians and French in Massachusetts, and on the border regions of the South and West. Men who were gathering their crops, children at play, mothers busy in their homes, were suddenly struck down and killed by a foe that had no mercy and no honor.

Again, when King George the Second was on the throne in 1744, when England and France were also at war, the same frightful scenes were repeated; but this time there occurred an event that is of more than ordinary importance in its influence upon the future. The French had made a very strong fort on Cape Breton Island, which you will see lies near Newfoundland and the Gulf of

St. Lawrence. They supposed no army or fleet could take it. From this place, which was called Louisburg, the French had sent out ships that had done much damage to the Americans.

A brave man in Massachusetts, named William Vaughan, thought that the fort might be taken. He spoke to the governor about it, and the governor agreed with him. A plan was made, and Sir William Pepperell was sent with a small squadron against the strong stone walls. He was successful, and came back to Boston with great honor. This was in 1745. There were rejoicings in New York and in Philadelphia, and even England did not stint its praises of the successful general. He was made a baronet. The French were surprised; they did not think that the colonists could do such a deed.

The most important of all these wars was the last, called "*the* French and Indian War." It began in 1754, and lasted nine years. There was no war between France and England at the time of its beginning. The difficulty arose from the French claim to the region north of the Ohio River. A company had been formed by Virginians to occupy a large tract there, and their surveyors and explorers had

been interfered with by the French. In the course of this war two men appeared who were destined to be of great importance in American history. They were George Washington and Benjamin Franklin.

Washington was sent out to survey some of the Ohio lands, and afterwards became an officer in the army raised to protect the Virginians. Franklin was a person of common-sense, who thought that the hopes of the colonies were in union. Washington was from Virginia and Franklin from Massachusetts.

In 1754 there was another congress of delegates from the colonies. It was called to consider public dangers, and met at Albany. Franklin printed a paper at Philadelphia in which he had, just before, put a picture of a flag, on which there was a snake cut into a number of pieces, each of which bore the initials of a portion of the English colonies. Under it was written, "Unite or die!"

He laid before the congress a plan for uniting the colonies. He said that if the Indians were able to combine for attack and defence, he was sure the English colonies might. The plan startled the English at home when they heard of it; for it showed them how an American government might be formed

that would operate without help from them. It was not put into operation. The colonies themselves were not prepared for a union that involved giving up to a general government any of their rights.

The army was defeated under General Braddock in Virginia at the beginning of the war; but at last, in the autumn of 1759, Quebec fell into the hands of the English, and the power of France was forever broken on our continent.

The Indians were not yet conquered, however. There was still much fighting with them in the lake region, and even when peace came in 1763 there was left an unfinished war with Pontiac, an Indian chieftain of courage and skill. Pontiac was met by greater skill than his own, and fled.

The war was formally closed by a treaty signed in Paris in 1763, by which France gave up all claim to Canada, and to the territory east of the Mississippi. It was settled that the American colonies should be English and not French. At the same time France made a secret transfer to Spain of all her claims to the territory west of the Mississippi.



CHAPTER XXIX.

SOME WAYS OF THE COLONISTS.



HERE were about two million people in the English colonies at this time. They were divided not quite equally into three portions, between the New England, the Middle, and the Southern States. Nearly one person in every three of the people in the Southern States was an African slave. In the Middle States the slaves counted about one in every six; and in New England one in thirty. The reason of this was that the northern climate was too cold for the negro, and slavery was found profitable only in the south.

Columbus had made slaves of some natives in his day; Hawkins had carried many Africans to America and Europe for the same purpose; and it was not seldom that captive Indians had been sold,

as the Pequods were, to be sent to distant places as servants for life. Men nowhere thought that these practices were wrong. When Hawkins sailed away to Africa to steal negroes, he ordered his men to "Serve God daily"; that is, to have prayers and reading of the Bible morning and evening; and he praised God for every advantage he gained over the natives he came to carry from their homes. His ship was named the "Jesus."

Cotton Mather, one of the great ministers of Boston, had a "very likely slave" given to him in the year 1706, and he wrote about it in his diary, saying that it was a "mighty smile of heaven upon his family." Twenty years after this, the Rev. Dr. Prince, of the Old South Church in Boston, advertised in a newspaper that he had for sale "a likely negro woman" about twenty years old, who was accomplished in all sorts of household work. This makes it plain that slavery was not thought wicked, though men never liked to associate much with the traders who engaged in the business. The traders took rum from Newport and other places to sell, and bought the slaves with the money.

Yet a feeling slowly arose that all was not right,

and a good judge in Massachusetts wrote a pamphlet in 1700 about "The Selling of Joseph," because, as he said, he felt uneasy about "the trade of fetching negroes from Guinea." Twelve years before that a Friend or Quaker in Germantown, near Philadelphia, drew up a solemn paper against slavery, and it was agreed to by the others of his "meeting." This was the first time that any body of men in America had protested against this trade. In spite of it all, there were slaves everywhere, all through the history of our country, as far as we have now gone.

The people were divided into classes in those days much more than they are now. There was a great deal more of stiffness in company in the higher circles, and men and women had not lost the customs of regard for rank that they had brought with them from the Old World. There were aristocratic people in the North and South and Middle colonies, but the customs were not all alike.

The patroon on the Hudson had his great mansion, and hundreds, perhaps thousands, of acres, his many servants and tenants, and lived in luxury and state. This formed the most aristocratic class in the North, and kept up many of those customs that are

so interesting when we read of them in history, though they could not be allowed now-a-days.

Men do not like to be kept down, as the tenants of the patroons were, no matter how kind the lords above them may happen to be,—at least, they do not in America. It was delightful to be feasted as the tenants were on rent-days, in the manor-houses; to be waited upon by a small army of slaves, and to gaze upon the wainscoted walls, the stained-glass windows with the family arms painted on them; and perhaps it was not disagreeable to go before the great man to sue for justice against some offensive neighbor. This may have all been pleasant on one side; but the tenant saw that he was kept down, and then his bonds galled him and he struggled to cast them off. There was much comfort among the colonists in New York, but it was not the comfort of the independence that the American learned to love.

In New England there was more equality; but even there the aristocrats had the first place in society, and the classes were very marked. The lines were closely drawn between “gentlemen,” “yeomen,” or farmers, “merchants,” and “mechanics.” People

were arranged in churches according to their position on a rank-list like this, and it was no easy matter to seat a congregation in a way that would please every man and woman in the town or village. Many were the quarrels that rose from "seating the meeting-house" in the olden time.

Even students were arranged in Harvard and Yale colleges after this fashion. It all seems strange to us now, for though we think it right to have a proper respect for those who have high character or great learning, or who have been chosen to perform important public duties, we do not think a man is any better because his farm is larger than ours, or because his father made a great deal of money.

There was one feature that showed a difference between the people of the North and the South. In New England even the aristocrats worked; but in the South the rich planters expected that their slaves would do all the labor. They were more like the patroons in this respect, or like the aristocrats in England.

There was another great difference between New England and Virginia. In New England the inhabitants were apt to settle in towns or villages; but in

Virginia, the favorite way was to live in the country. Thus the rich men in the South were accustomed to out-of-door life; they enjoyed their horses and their stock; they devoted their attention to plantations of cotton or rice or tobacco, and not to trade and commerce, as the men of the North did. The men of the South were born politicians, and the women were admirable in their way.

For the reason that the New-Englanders settled themselves in towns they were stimulated to great activity. They could keep up their schools and churches more easily than the Virginians could, who did not rub together so constantly. They carried on their trades and commerce more readily, and their colonies improved in many ways more constantly. These are important facts to remember.

There was more variety in the lives and occupations of the New-Englanders than in those of the other colonists. There were farmers, and fishermen, and coopers, and builders of ships; there were blacksmiths, and tanners, and rope-makers. There was but little manufacturing; but that line of active work was soon to be included. It would take much time to tell of all the trades and occupations that could be counted in Boston alone in very early times.

There was one thing in which most of the colonies were alike. They all were very careful to look out for religion, and to see that men kept the Sabbath, as they were accustomed to call Sunday.

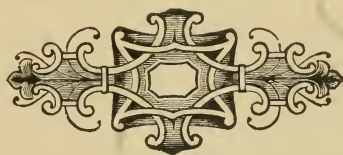
In New England the minister was always the chief man in the town, and he not only gave the people advice that was good for them, but he ruled them strictly in many matters. The minister there was usually a well-educated and strong man. He told the colonists how to make laws, he visited the schools, and he watched every man's acts, and gave advice on all occasions. On Sunday he preached two long sermons, and he spoke from the high pulpit on other days also.

You must have noticed how much attention was given in all the colonies to the right ordering of those matters that concerned religion. All thoughtful men seemed to dread new doctrines, and there was every reason why they should be careful. They had so many of them suffered at home on account of their being unwilling to be ruled by their governments in matters of worship, that they had deep feelings on the subject.

Though the colonists gave much attention to these

things, they did not by any means think alike. There were Friends in many places, Presbyterians in others, and Catholics, Independents, Episcopalians, and even some members of the new body called Methodists.

There was not one of these bodies that did not stand for some truth,—for something that was good for men, and it was well that they came together in America. There was conflict between them, but in time it led many to have great charity, and not to be too sure that they were right and everybody else wrong.





CHAPTER XXX.

HOW THE COLONISTS LIVED.



HE two million colonists lived on a rather narrow strip of territory along the Atlantic coast. After nearly three hundred years from the discovery of the New World they had not ventured to make towns at any great distance from the salt water. If they had ventured, they would have been met not only by the Indians, but also by the French, who made them fight for every foot that they traveled into the interior.

The first care of the settlers was to put up some sort of fort to protect themselves from the savages. Then they cut down trees, and with the logs, piled one on another, made solid and warm houses. They were simple homes. There were usually two rooms, with perhaps a wing at the back that could be used

as a storehouse. There was a great chimney, in which huge logs were burned.

There was no gas nor kerosene, and no matches to light the candles or fires. Of course the electric light was not dreamed of. If anybody had said that at a future time cities and villages and houses would be made brilliant at night by the sort of light that strikes through the heavens during a thunder-storm, he would have been heartily laughed at. There were dripping candles of tallow, perhaps some of wax in the better houses, and there was the pine-knot, or the "lightwood," as it is still called, to burn, by which many a hard student conned his spelling-book and cast his accounts, or read his Bible.

For the table there were fishes and clams and oysters, and the game of the forest. After a time there were sheep and cattle to be used in this way, but many a family never saw fresh meat. There was Indian-corn that could be ground and made into many sorts of good breads and cakes. The diet was simple, but there was a plenty usually, though we have heard there was great scarceness in New England at one time.

There were few clocks and watches among the

colonists at first, and they measured the passage of time by means of hour-glasses and sun-dials. An hour-glass was made in such a way that a quantity of sand that it contained would run from one part of it to the other in an hour. When the sand had passed one way, the glass was turned over and then the sand ran back. By means of this instrument ministers were able to tell how long they preached, and it is said that some preached so long that they had to turn the glass a second time! I have seen a curious old book containing an engraving of a minister turning his glass, and saying to his congregation very soberly, "I know you are good fellows; stay and take the other glass." The dial showed the time of day by means of the shadow of the sun, and of course was not useful in cloudy days or at night.

The American people use more carpets now than any other nation; but in the early days they had none, and it is said that at first only the middle of the room was covered, and that some who had been accustomed to bare floors would carefully walk around the edges to avoid stepping on them. The floors were covered with white sand, which was swept out from time to time, carrying with it all the dust that

had accumulated. This sand was sometimes swept into swirling patterns with a broom. Glass was a great luxury, and the openings in windows were filled with oiled paper, or not filled at all.

When the colonists wished to visit their neighbors in another town or city, they might go in a sail-boat, if water lay between them; but if the route were over land, there was no way but to walk, or go on the back of a horse. If it were through the woods perhaps there might be a rough bridle-path, but sometimes the traveler was directed by the marks on the trees that he saw as he passed along. It was not a bad way to travel in good weather, but in cold or rain it was very exposing. Bridges were few, and many streams had to be forded, sometimes at considerable risk.

If a man in Philadelphia or New York or Boston wished to write to his friends in another city, he took his letter to a coffee-house, and it was called for by some one who was going that way. In 1672 an arrangement was made by which letters were carried once a month from New York to Boston, and afterward they were sent oftener. Of course roads were soon built from one chief town to another, but

for many years they were bad, and there were few regular conveyances to take passengers from place to place. In 1695 letters were sent eight times a year from the region of Washington to Philadelphia. The post-office was put into order by Benjamin Franklin at a later date than we have yet reached.

People thought that if a mail went out and came in once a month between the South and the North it was quite convenient. As letters were sent by sea-captains as much as possible, many of them passed through Boston and other towns on the coast. Thus those favored places became centers of news, and the people who lived away from the ocean sent to them for information and for their letters, which would be left with some one to be called for. Sometimes the letters were not sent out on regular routes unless a considerable number had accumulated. Then they were quite irregular.

It was not until after the conquest of New France that public conveyances for passengers were established. One ran from Portsmouth to Boston in two days, and others from New York to Boston in four. Sleds and ox-carts carried the freight. Carriages had but two wheels, and were called chairs, calashes, and

chaises. Four wheels would have been difficult to manage over the hard roads. A chair, which was a sort of gig, had no cover over the seat, but the calash and the chaise were covered. I wish I could tell you of a journey that an old college tutor named Flynt took in 1754, in a chair, from Cambridge, Massachusetts, to Portsmouth, and back. He was driven by a student aged nineteen. The tutor was an old bachelor of peculiar tastes and ways, who had taught in the college for more than fifty years. We can see them driving their pacing nag along the road to Lynn, where they "oated" the horse, got something to eat themselves, and where the tutor "had a nip of milk-punch," as the young man said. At night they "tarried" at Danvers, occupying a room with but one bed, the tutor saying to the student, "You will be keeping well to your own side!" As they jogged along the next day the student was surprised that his venerated passenger "conversed freely and sociably" with him, for tutors usually put a great distance between themselves and their pupils. As they were admiring the beauties of the distant New Hampshire hills the day after, the horse stumbled, and the tutor was thrown out and bruised, owing to some disar-

rangement of the chair. He was cared for at a house near by, court-plaster was put on his wounds, and both travelers were well supplied with punch, which was so "well charged with good old spirit" that the tutor was even more "pleasant and sociable" than before the accident. Thus they jogged along. Sometimes the old tutor was lulled to sleep by the easy motion of the chair, so slowly did it go, and the student watched all the more closely lest the horse should stumble again. In the course of the journey tutor Flynt said that once when he was hearing his college class recite, they stood quite around him. On a table at his back there was a keg of wine that he had just bought at Boston, and one of the students slyly lifted it up and drank from the bung! In a mirror that hung on the opposite wall the tutor saw the operation, but he did not disturb it, merely remarking, when the student put the keg down, "You ought to have had the manners to have drunk to somebody!" This shows us how men traveled in those days, and gives a glimpse of their habits. We do not drink "good old spirit" so freely now-a-days! A boy carried the mail from Philadelphia to New York in saddlebags, and it went up the Hudson on slow sailing

vessels. There was no stage line to Albany for a long time.

As the colonists became rich, and as wealthy immigrants came among them, their houses improved in elegance. They were made of sawed lumber, of bricks, and of stone; and they contained elegant carved cornices and other ornamental work; while the grounds were cultivated with much taste. There are a number of houses in New England still that were built before the fall of New France. They are of so much elegance that architects copy them, adding conveniences that were not known in those days, and they are much admired by all who see them.





CHAPTER XXXI.

MORE ABOUT THE WAYS OF THE COLONISTS.

IF we could go back to an old colonial town in New England we should see the meeting-house and the school-house. The church and town-house would be prominent in the South. In the middle of a common we should probably find a post set in the ground to which persons who had broken the laws were tied to be whipped in the sight of the people. We might see a strong upright frame arranged to hold the neck and wrists of men or women in such a way that they could not be moved. That is a pillory. It was used in England before the colonists came to America.

If a person offended certain laws, he was fastened in this frame and kept standing where all the town

might see him, and hoot at him, if they were disposed to.

There would probably be, near by, the stocks, in which a prisoner could sit down while he was held firmly by his feet, or by both his feet and hands, for the world to take notice of his punishment. Perhaps we might see a woman standing before her door wearing on her head a frame made of iron furnished with straps that held a gag in her mouth ; or she might have a split stick pinching her tongue. You would be sure the woman was a scold, and that this was her punishment.

If we could have gone into a meeting-house in New England we might have seen a murderer sitting there while the minister gave him a long sermon on the wickedness of his life.

The colonists in New England thought that when a man had been guilty of crime he should be made to suffer shame for it before the people. Thus they believed that others would be hindered from doing the same. Their punishments were very hard ; they put men to death for offenses that are not punished in that way now. Their jails were horrible, for the world had not yet learned to be kind

to criminals; and to try to lead them to become honest citizens. Some of those who taught or believed religious doctrines that the New-Englanders did not think right, — like the Friends, were burned with hot irons, the letter **H** being thus marked on them for “heretic.” Rogues were thus branded with the letter **R**.

The people in the Southern and Middle States were not so earnest and serious as those of New England. In New York they were gladsome and gay. The gentlemen in Virginia would have been looked upon by the New-Englanders as very far gone astray. They lived a rollicking, free-and-easy life, indulging in wine and play, much after the fashion of some of the higher classes in England, as they are painted for us by authors of the time. The drinking habits of the best people in New England then would be thought disreputable now.

One of the first thoughts of the colonists who settled New England was to provide for the education of the young, and especially to make sure that it should not be necessary to send to England for learned ministers. This was accomplished by establishing good schools for all the boys of each

community as soon as possible; but schools were not enough, and so a college was begun at Cambridge, then Newtown, six years after John Winthrop arrived at Boston. It has been doing its good work ever since.

Some of the first settlers were graduates of colleges, and most, if not all, of the ministers were; but they were not what we should now call "literary." They did not study English so much as Latin and Greek and Hebrew; they thought little of French, and probably looked upon German as the jargon of an uncivilized people.

It is said that there was not a copy of Shakespeare in Massachusetts before 1700. The first settlers of New England would have thought their time wasted if spent in the study of much of the English literature then within their reach; and we must remember that the majority of those writers whose works we highly prize had not at that time given the world their grand prose and noble verse. Young and Gay, Steele and Swift, Pope and Prior, were living in 1700, but had not then risen to such an eminence as to command attention. Goldsmith and Johnson, Gray and Robertson, Hume and Gibbon, Cowper and Burns,

not to mention a host of other names familiar to us, were yet to be born.

The early New-Englander was intent on high problems of state and religion, and they are not "literary" topics. In fact, the real study of our literature had hardly begun even thirty years ago. All this would be sad, if strong character depended upon such studies, delightful as they are. What America wanted in those days was not elegance so much as strength and force.

When we trace a great river to its source, we often find a small fountain from which trickles a silvery thread too slight to give promise of the mighty water that rushes into the sea. So when we look for the beginnings of our literature, we find it in books that bear little likeness to the polished and profound works of our own day. American literature began, so the historian of that branch of learning says, in Virginia, where John Smith wrote some books upon which he commenced to work almost as soon as he landed in 1607. They were not printed in Virginia, but in London. There was no press in that colony for many years, and very little printing was done on it before the Revolutionary war. The rulers, who stood for the

king, were afraid of free printing. In Massachusetts a press was set up in Cambridge a year or two after Harvard College began. The printer was not permitted to publish everything that he pleased. All had to be examined. At first this was done by the president of the college. After a while printing became perfectly free, as that great old Puritan John Milton thought it should be.

Virginia began our literature, but soon all writing of books there stopped. It was not so in New England, the only part of the country that can be compared with Virginia. There, soon after the union of the colonies, it was made a law that all boys should go to school. It was seen, as I have hinted, that the colleges could not be kept up unless the boys were well prepared to enter them. Thus it happened that while the Indians were still hovering about the little settlements, and the wild beasts of the forests were howling for their prey, the boys were reading Hebrew and Greek and Latin, and getting well acquainted with the great authors of ancient times. In this way writers were trained, and they made many books.

New England did more than any of the other

colonies in this matter of education, as you may see by looking at a list of the colleges. There were nine founded before the Revolutionary war, five of which were out of New England, and two in Virginia. Here is the list: Harvard, 1636, William and Mary, 1693, Yale, 1701, Princeton, 1746, Columbia, 1754, Pennsylvania, 1755, Brown, 1764, Dartmouth, 1769, and Hampton-Sidney, 1775. This is a goodly number of hard-working institutions for a young people to have established.

There is not a single book among those written before the Revolution that a young person would care to read now, though many of them are interesting to older students; but that is not because they are equal to those written at the same time in England, or to those written there in earlier days. It would not be fair to compare early American books with the writings of Englishmen in England. The writers in each country had ages of cultivation behind them, but the Englishmen had none of the hard problems of government and war to keep them from giving their minds to the refinements of the life of letters. Besides this, the children of the scholars who first came over did not enjoy the advantages that

their fathers had had in their younger days, and they had to attend to building up new communities. The children of the wealthy Virginians were often sent to England to study, but they were mostly members of the Church of England, which the Separatists of New England were not. Thus the Americans of the second generation were often not equal in cultivation to those of the first, and it was many years before the educational and social advantages of the New World were very good.





INDEX

AND EXPLANATIONS OF PRONUNCIATION.

- ACADIE (ă-că-dee), a name for the French possessions, 7.
Adventurers, the Dorchester, settle at Cape Ann, 23.
Adolphus, Gustavus, makes a plan for a colony, 43.
Albany, a fort built at, 34.
Alexander, William, receives a grant, 40.
American literature, 149.
Americans grow independent, 93.
Amstel, New, a name for New Sweden, 45.
Andros, Edmund, sent to govern New England, 106; Governor of New York, 114; Governor of Virginia, 119; uses the South meeting-house in Boston, 117.
Annapolis, first French settlement at, 9.
Aristocrats in the North and South, 132.
Avalon (av'-a-lon), a region in Newfoundland, 54.
BACON's rebellion in Virginia, 113.
Baltimore, Calvert, Lord, 56.
Baptists badly treated, 83.
Berkeley, William, sent to Virginia, 110.
Blackstone, Rev. Mr., an early settler at Boston, 30.
Books, the first American, 149.
Boston, first settled, 30; named, 31; Mrs. Hutchinson in, 59; sends emigrants westward, 61; Friends in, 82; Charter commissioners in, 82; Andros in, 114; has trouble about witches, 122; slavery in, 130.
Botolph, St. (böt'-olf), a saint after whom Boston was named, 31.
CAMBRIDGE, England, meeting of Puritans at, 26.
Cambridge (Mass.), people of, move West, 61.
Calvert, George, obtains a grant, 54, 55.
Carpets not used in early times, 138, 140.

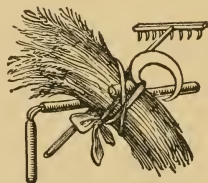
- Carolina, the aristocratic government of, 73.
 Carriages, early sorts of, 143.
 Cartier (kär'-tee-ā), mentioned, 8.
 Catholics and Protestants, 8.
 Champlain (shām-plāne'), father of New France, 9, 10, 76.
 Chair, a sort of conveyance, 143.
 Charles the First, charter given by, 94; has trouble with the Puritans, 22.
 Charles the Second invited to Virginia, 111.
 Charter Oak, the, 118.
 Charter, the, of Massachusetts, 24, 27, 94; transferred to America, 28; trouble about, 102; taken away, 105.
 Christina (krīs-tee'-nä), queen of Sweden, 43.
 Church and state separated, 50.
 Clocks and watches, 140.
 Coining money in Massachusetts, 96.
 College joke, A, 144.
 Colleges founded by Jesuits, 11.
 Colleges, the early, 152.
 Colonies, different governments of, 109.
 Colonies, the, of England in America, 107.
 Congress at Albany in 1754, 127.
 Connecticut has trouble about its charter, 118; settlements in, 62.
 Connecticut and New Haven united, 103.
 Covenant, the, of the Pilgrims, 18.
- DAVENPORT, John, at New Haven, 67.
 Democracy, form of government defined, 21.
 Dorchester Adventurers, the, settle at Cape Ann, 23.
 Drinking habits in the colonial days, 144, 147.
 Dutch, the, appear on the Hudson river, 33; high character of, 36.
 Dutch names in New York, 35.
 Dwellings in the colonial times, 145.
- EDUCATION in colonial times, 147; in New England, 150.
 Emigrants from Massachusetts go to the valley of the Connecticut, 63.
 Emigration, the "great," 29.
 Endicott, John, settles in New England, 24.
 English, the, take possession of New York, 38.
 Episcopalians badly treated, 83.
 Exeter founded, 59.
- FAMINE, in Boston, 47.
 Federal government (Latin, *fædus*, a league), the first in America, 71.
 Ferryland, a region in Newfoundland, 54.
 Flynt, tutor at Harvard college takes a journey, 143.
 Fox, George, the Friend, 82, 90.
 France at war with England, 125;

- takes possession of the North-west, 77.
- Franklin, Benjamin, appears, 128.
- French and Indian war, the, 126.
- French, the, jealous of the English in America, 115.
- Friends, the, in the Jerseys, 88; laws against, in Boston, 82; burned with hot irons, 147.
- GORGES, Ferdinando (gŏr'-jĕz), begins settlements in Maine, 41.
- Governors, the royal, traits of, 107, 108, 110.
- Guiana (ghĕ-ah-nah), a region between the Orinoco and the Amazon, in South America, 15.
- HARTFORD founded, 63.
- Harvard College begun, 148.
- Hawkins brings slaves to America, 129.
- Higginson, Francis, settles at Salem, 25.
- Holland a temporary home of the Separatists, 13; war between her and England, 102.
- Hour-glass, the, 139.
- Hudson, Henry, explores the Hudson river region, 33.
- Hutchinson, Mrs. Ann, preaches to women in Boston, 58; is banished, 58.
- INDIAN wars, 125.
- Indians, the, and the Pilgrims, 20; destroy settlements, 36; trouble the colonists, 40; Penn's treaty with, 91; made friends of by the French, 124.
- Ireland sends money to New England, 86.
- Irving, Washington, History of New York, 36.
- JAMES the First has trouble with his people, 22.
- James the Second becomes king, 116.
- Jamestown, founding of, 13.
- Jersey, New, settlement of, 88.
- Jerseys, the, meaning of the name, 88.
- Jesuits, order of the, 8, 10.
- Joliet (zho'-le-ă), the Jesuit explorer, 79.
- Journey, A, in the colonial times, 143.
- KING, the, of England jealous of Americans, 93; "divine right" of, 22.
- LACONIA, a vague region, 42.
- Land bought of the Indians by Lord Baltimore, 57.
- Letters, how carried, 141.
- Louisburg taken, 127.
- Louisiana taken possession of by the French, 79.
- Loyola, founder of the Jesuits, 8.
- Lutzen (loot'-zen), battle of, 43.
- MAILS, how carried, 141.

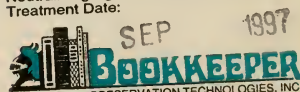
- Maine, settlements in, 41; war with the Indians in, 85.
- Manhattan Island bought by the Dutch, 34.
- Marquette (mahr-ket'), the explorer, 79.
- Maryland founded by the Calverts, 55; why so called, 56.
- Massachusetts Bay, Governor and Company of, 24, 27.
- Massachusetts in opposition to the king, 101; charter of, taken away, 105.
- Massasoit (mas'-sas-soit), the Indian chief, 84.
- Minister, the, in New England, 136.
- Mississippi River, the, discovered, 79.
- Money coined in Massachusetts, 96.
- Mount Desert, settlement at, 41.
- NAUMKEAG (nawm-kĕg), the first name of Salem, 24.
- New Amsterdam, the early name of New York, 34.
- New England explored by Champlain, 10; named by John Smith, 16; Plymouth named, 20; emigrants to, 94; society, 133; business in, 135.
- Newfoundland (nu'-fund-land), 54.
- New France, or Canada, 52.
- New Hampshire, settlements in, 41; dispute about boundary, 60.
- New Haven, founding of, 68; laws of, 68; troubled by the Dutch, 70.
- New York, Dutch customs at, 35; condition of, 115; comfort among the colonists in, 132.
- Nova Scotia, granted to Alexander, 41.
- PARLIAMENT (par-ly-ment) interferes with the Americans, 95.
- Patent, a document conveying a right or privilege, 15.
- Patroons, the, on the Hudson, 131; name defined, 34.
- Penn, William, interested in the Jerseys, 88, 89.
- Pennsylvania, settlement of, 91.
- Pequods, the, exterminated, 65.
- Philadelphia begun, 92.
- Philip, the Indian of Mount Hope, and the war with him, 84.
- Pilgrims, the, in Holland, 13; at Cape Cod, 16; at Plymouth, 18; sufferings of, 19; encounter the Indians, 19, 20; their government, 21; their religious opinions, 47.
- Plantations, founding of, 7.
- Planters in the South, 134.
- Pontiac, war with, 128.
- Portsmouth settled, 60.
- Powder, first given to the Indians, 33.
- Printing in Virginia, 112.
- Printing-press, the first, 150.
- Proprietary governments, 109.
- Protestantism protested against by Fox, 82, 90.

- Providence founded, 51.
- Puritans, the, opposed by James the First, 22; some leave the church of England, 12, 23; buy land at Cape Ann, 23; send emigrants to Salem, 24; renounce the worship of the church of England, 25; send a colony under John Winthrop, 27, 29; have trouble with Roger Williams, 47; with Mrs. Hutchinson, 58; begin to move West, 62; views of, 47; treatment of, in England, 99.
- QUAKERS. See Friends.
- Quebec, founded, 10; taken from the French, 129.
- Quinnipiack, name of the site of New Haven, 65.
- RANDOLPH, a hungry adventurer, 104.
- Rank, in the different colonies, 133, 134.
- Regicides (rej'-i-cides), the, 97; escape to New Haven, 100.
- Religion, attention to, in the colonies, 15, 136; troubles about, in New York, 37.
- Revolution, the, of 1688, in England, 116.
- Rum first given to the Indians, 33.
- SALEM disturbed by witchcraft, 122.
- Salem, settlement of, 24.
- Sault St. Marie (sō-sānte-mă-ree'), a gathering of Indians at, 77.
- Schoolhouse, the New England, 145.
- Schools in Virginia, 112; and in Massachusetts, 135.
- Scolds, how punished, 146.
- Separatists, the, 12; the, treatment of in England, 99.
- Settlements in America, the, 52.
- Settlers, the first care of, 137.
- Shawmut, early name of Boston, 30.
- Slavery in the different colonies, 129; opposition to, 131.
- Smith, John, the first American author, 149.
- Spirits, habits of drinking in old times, 144.
- Standish, Miles, captain of the Plymouth forces, 20.
- State and church separated, 50.
- Stocks, the, 146.
- Stuyvesant, Peter (sty'-vē-sant), governor of New Amsterdam, 37.
- Sunday, observance of, 136.
- Sweden, plans for a colony, 42.
- Swedes, the, conquered by the Dutch, 38, 44.
- TAXES imposed by Andros, 118.
- Titles to land, views of Williams about, 49.
- Trade, laws about, give trouble, 95.
- Travel in the colonies, 141.
- Trimountain (Latin *tres*, three), a name of Boston, 30.

- Tinicum Island (tin'-e-cum), settled, 44.
- UNION of the New England colonies, 70, 89; of all the colonies proposed, 126, 127.
- Usselinx, Willem, plans for a colony of Swedes, 43.
- VANE, Sir Henry, comes to Massachusetts, 57.
- Villages, the New England, 134.
- Virginia company, the, 15.
- Virginia, independence of, 111.
- Virginians send their sons to England to be educated, 152; their way of life, 134.
- WAMPUM (wŏm'-pum), the Indian money, 97.
- Washington, George, appears, 128.
- Watches and clocks, 139.
- Westward movement of population, 62, 63.
- Whipping-post, the, 145.
- Williams, Roger, arrives at Boston, 48; expresses his views, 48; is banished, 49; founds Providence, 50.
- Wilmington, settlement of, 45.
- Winthrop, John, first governor of Massachusetts, 27; leaves England, 29; reaches Boston, 30.
- Winthrop, John, junior, goes to Connecticut, 61.
- Wisconsin explored, 79.
- Witches, laws against, 120, 122.
- YORK, the duke of, makes grants on the Delaware, 87.

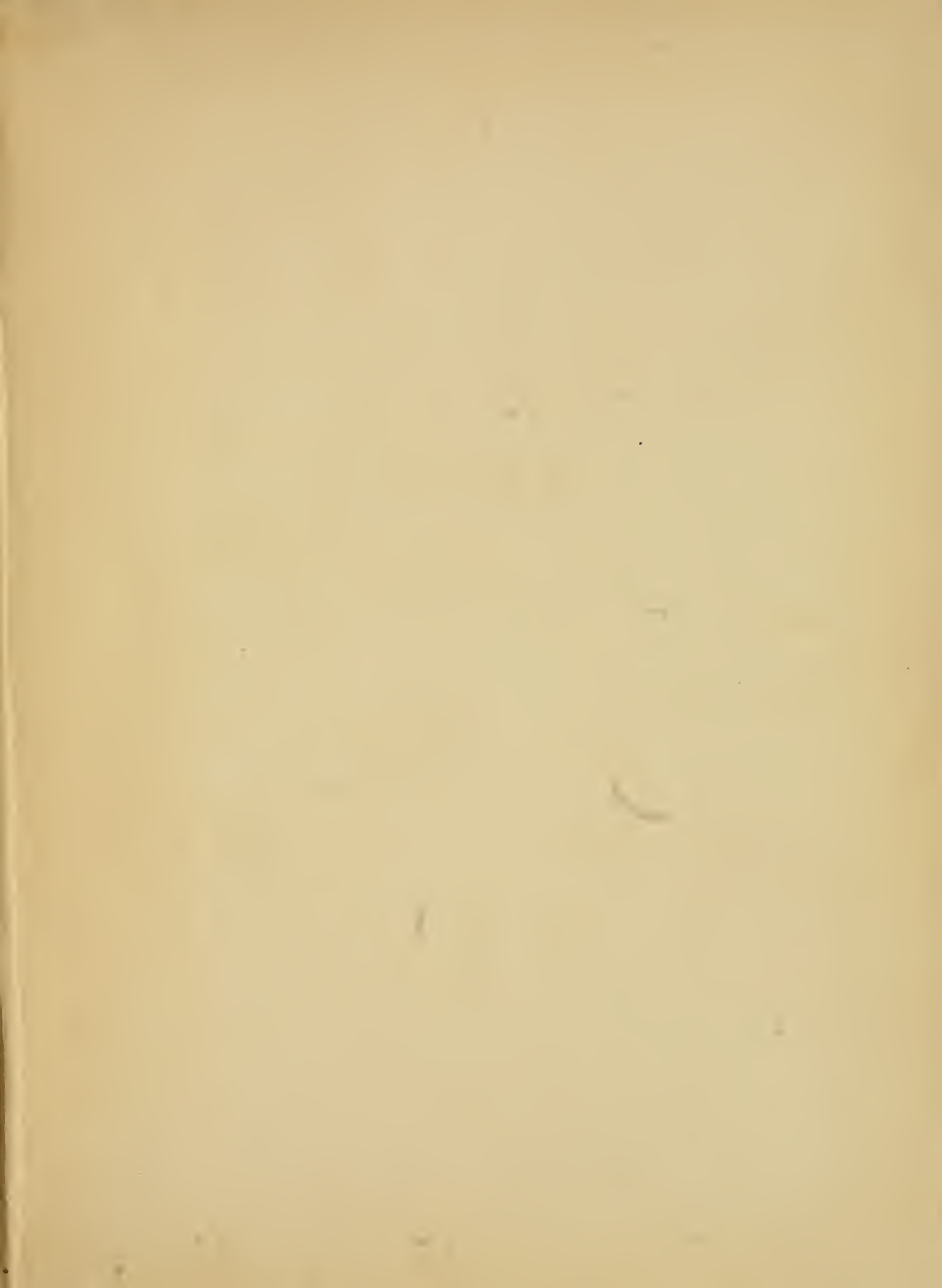


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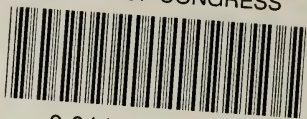


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